THE MONTHLY REVIEW,

For MAY, 1805.

ART. I. *The Works, Theological and Miscellaneous, including some Pieces not before printed, of Francis Blackburne, M.A.*, late Rector of Richmond, and Archdeacon of Cleveland; with some Account of the Life and Writings of the Author, by himself, completed by his Son Francis Blackburne, LL.B.; and illustrated by an Appendix of Original Papers. 7 Vols. 8vo. 2l. 12s. 6d. Boards. Cadell and Davies. 1804.

THE history and works of the able and learned Archdeacon Blackburne recall to memory various circumstances which once engaged a large share of public attention, but which now exist only as matters of record. His active life carries us back to more than the distance of half a century; and since that period, the aspect of this country, as well as the face of the world in general, has undergone very material changes. Amid these vicissitudes, it was not to be expected that the human mind should remain stationary; and accordingly we find great revolutions to have taken place in the sentiments and pursuits of the several classes of society: an observation which does not apply with more force to any order of men, than to those who are engaged in abstract inquiries, and particularly to theologians.

At the commencement of Mr. Blackburne's professional career, and for a considerable time afterward, a spirit of inquiry, a latitudinarian turn, a catholic temper, and a desire of moderate reformation, were by no means rare among the established clergy. The Anti-Athanasian leaders had left behind them many avowed followers, and a still greater number of silent disciples. Many dignitaries, and even some prelates, acknowleged a predilection for more free opinions than the church allowed, and intimated wishes to have the terms of conformity rendered less rigid, the creeds less scholastic, and the service more scriptural. Among those who cherished this disposition, no one was more distinguished for zeal, industry, and acuteness, than Archdeacon Blackburne; his labours were extensive; and he was indefatigable in pleading the cause of ecclesiastical re-

form, though he never seems to have been sanguine in his hopes of success, and latterly appears scarcely to have entertained any such expectations. Few works display more ability and ingenuity than that to which the Archdeacon principally owes his celebrity, we mean *the Confessional;* a performance which perhaps admits not of a satisfactory answer, and which certainly never yet received one: but though the fact unquestionably be so, its enemies now enjoy the satisfaction of seeing that once formidable production lying totally neglected, and the age completely indisposed to lend any countenance to its principles.

Though the author zealously contended against the comprehensive terms of rigid conformity, he never forsook the established communion; and we are told that he strongly disapproved the opposite conduct in others. Nevertheless, several of his admirers, those who had formed themselves in his school, who had adopted and followed his maxims, and some of them his nearest connections, not only relinquished their functions in the church and deserted her sacraments, but set up hostile altars, and waged open war against her; charging her with idolatry, and calling on the true believer to shun her temples, and to abjure her doctrine and worship. It is moreover stated that the parent of the new non-conformity, the forerunner of these bold seceders, was known to have entertained very different sentiments from the converts which *the Confessional* had formed; and the reader will learn with some surprize that the Apostle, at whose door is laid the schism of our times, was a moderate* Calvinist, and a believer in the divinity of our Saviour. It is probably to this wide departure of his disciples from his moderation, that we are to ascribe his total want of success, and the disregard into which his commendable labours have fallen. Had it appeared that the temperate changes first proposed would have healed differences, have embraced the enlightened part of the community, and have fixed the faith of the church, cautious and prudent men might then have favoured them, and the legislature have afforded them its countenance: but, when it became evident that the concessions first sought would tend very little to satisfy objectors, that the number and the extent of the demands were daily increasing, and that no stability was to be expected among the new reformers in the absence of all fixedness of opinion, we cannot wonder that schemes of reform fell into discredit; and that a general and fatal apathy soon prevailed with regard to them.

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* See Vol. I. Appendix H. p. cxxvi.

Independ-

Independently of all state considerations, a perpetual fluctuation in religious belief cannot prove otherwise than injurious;—a fluctuation which of late years seems to have become progressive, and to have kept pace with the cultivation of the human intellect. In the days of Elizabeth, nonconformity only complained of certain gestures and habits which the rubric required; while lately, in the person of Mr. Gilbert Wakefield, nothing less would satisfy it than the abolition of public worship altogether. The Athanasian controversy has had the effect of leading some to hold the doctrine of the simple humanity of our Saviour, and to deny his miraculous conception; and the disputes concerning the intermediate state have conducted to pure materialism. So in the schools, the overthrow of the paramount authority of the Stagirite has ended in the splendid subtleties of Berkeley, and in the extravagant scepticism of Hume. When this instability in opinion became a prominent feature of the times, when this proneness to extremes was so manifest, the natural consequence must be that men in authority should be averse from changes. While we cannot help seeing and feeling those difficulties, which must have pressed on the minds of rulers whether civil or ecclesiastical, God forbid that we should lend any sanction to the continuance of unnecessary burthens on conscience, or of any undue restraints on the understanding.—If, however, as a practical reformer, the Archdeacon has been unsuccessful, it cannot be denied that, as an asserter of civil and religious liberty,—in which character we have had frequent occasion to bear him respectful testimony,—his efforts have been made under better auspices. Though he was unable to model our national church according to his individual views, it is consolatory to think that his unremitting labours to promote piety, integrity, and the virtues of candour and mutual forbearance, have not failed to promote their desirable object.

We shall now abstract a few biographical particulars from the memoirs prefixed to this publication, and which are the composition of Mr. B.'s own pen, as far down as the year 1782: from which period they are continued by the filial care of the present editor.

The subject of this account was born at Richmond in Yorkshire, June 9, 1705; he received his education at different provincial schools; and afterward at Catherine Hall, Cambridge, where he was admitted pensioner in May 1722. He was ordained Deacon in 1728. His political principles, which were those of Locke and Hoadley, having prevented his election to a foundation fellowship in his college, he quitted Cambridge, and went to reside with a relation, a clergyman, in his

own county; where he remained till he was presented in 1739 to the living of Richmond, his native place.

The ensuing account of a celebrated work, and of its author, must be allowed to be highly curious, whatever may be thought of the observations which accompany it:

'In the year 1749 appeared for the first time, *Free and Candid Disquisitions relating to the Church of England;* containing many sensible observations on the defects and improprieties in the liturgical forms of faith and worship of the established church, and proposals of amendments and alterations, of such passages as were liable to reasonable objections. This work was a compilation of authorities, taken from the writings of some eminent divines of the church of England, tending to shew the necessity or at least the expedience of revising our public liturgy, and of extracts of letters sent or supposed to be sent to the compiler from his correspondents in different parts of the kingdom, approving of his design, and signifying their disposition to promote and encourage it, as there should be occasion.

'The compiler, the Rev. Mr. John Jones, vicar of Alconbury near Huntingdon, was a man of a very singular character, pious and regular in his deportment, diligent in his clerical functions, and indefatigable in his studies, which were chiefly employed in promoting this scheme of reformation, conceived and digested long before his *Disquisitions* were made public, but withal affecting a mysterious secresy even in trifles, and excessively cautious of giving offence to the higher powers.

'With Mr. Blackburne, this gentleman, on the recommendation of Dr. Edmund Law, afterwards bishop of Carlisle, held a correspondence; and to him Mr. Jones sent the greatest part of his work in manuscript, which was returned to him without so much as the correction of a single slip of the writer's pen; nor was there a single line or word in the *Free and Candid Disquisitions* written or suggested by Mr. B. notwithstanding many confident reports to the contrary.

'The truth is, Mr. B. whatever desire he might have to forward the work of ecclesiastical reformation, (which was as earnest at least as Mr. Jones's) could not possibly conform his style to the milky phraseology of the *Disquisitions;* nor could he be content to have his sentiments mollified, by the gentle qualifications of Mr. Jones's lenient pen. He was rather (perhaps too much) inclined to look upon those who had in their hands, the means and the power of reforming the errors, defects, and abuses in the government, forms of worship, faith and discipline of the established church, as guilty of a criminal negligence, from which they should have been roused by sharp and spirited expostulations. He thought it became Disquisitors, with a cause in hand of such high importance to the influence of vital christianity, rather to have boldly faced the utmost resentment of the class of men to which they addressed their work, than by meanly truckling to their arrogance, to derive upon themselves their ridicule and contempt, which all the world saw was the case of these gentle suggesters, and all the return they had for the civility of their application.'

A amphlet

A pamphlet in defence of the above work was the first specimen of Mr. Blackburne's talents as a polemical writer.

'On the 18th of July 1750, Mr. B. was collated to the Archdeaconry of Cleveland, and on the first of August following to the Prebend of Bilton, by Dr. Matthew Hutton, then Archbishop of York, to whom he had been for some years titular chaplain*.—Such of Mr. B's. friends as judged of his disposition, by the influence that fear and hope have upon the majority of mankind, concluded, that upon this promotion he would write no more *Apologies* for such books, as the *Free and Candid Disquisitions;* and some of them were a little pleasant with him upon that subject; to whom he only answered with a cool indifference, that he had made no bargain with the Archbishop for his liberty. He had good reason indeed to believe, that his grace was not unacquainted with his sentiments; nor was he a stranger to the Archbishop's liberal notions on ecclesiastical affairs. When he first went to Bishopthorpe to be collated to the Archdeaconry, he was shewn into the chaplain's room, where the first thing he saw, was the above-mentioned *Apology* lying upon the table; and he had reason to believe, from some conversation he had with his grace before he left him, that he was suspected to be the author of it.—But there was a candor and generosity in Archbishop Hutton, rarely to be met with in men of his grace's station. Mr. B. had been warmly recommended to his grace when he was Bishop of Bangor, by his steady friend John Yorke, Esq. and Mr. B. himself having lived in the neighbourhood of his grace's family at Marske, [near Richmond, E.] for more than ten years, his grace had some personal knowledge of the man, and of his general character in that neighbourhood; and the Archbishop was known to say on a certain occasion, that his own knowledge of Mr. B. had as great a share in his preferment, as the solicitation of his friends.'

Archdeacon Blackburne lived in habits of intimate friendship with Dr. Law, afterward Bishop of Carlisle; in vindication of whose opinions on the state of the soul between death and the resurrection, he drew forth his pen with great zeal, and finally produced his celebrated *Historical View* of the controversy on the same subject, which first appeared in 1765. This is certainly a very able performance; yet we own that it does not appear to us to be so satisfactory and conclusive as it is deemed by the

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* "I heartily wish you joy of that accumulation of preferment which you have been so long intitled to, and which though it cannot add either to the real merit or to the interior respectableness of the person, who must dignify it, yet as it will give him frequent opportunity of indoctrinating his brethren in those parts, and may add somewhat to his authority in promoting the good work of reformation in which he is so happily engaged, I therein do and will again rejoice."

'Dr. Edmund Law, to F. B. August 1750.'

editor. It is creditable to the industry and information of the writer, but in our judgment it leaves several topics untouched, which have materially affected the question. Though the author is here speaking of the first edition, we mean our observation to apply to the second. The disquisition of Bishop Law is more complete in its kind.

'Mr. B. had, not without some scruples, prevailed upon himself to subscribe to the XXXIX articles, in order to qualify himself to hold the Archdeaconry of Cleveland and Prebend of Bilton. His chief inducements at that time, were the reasonings of Dr. Clarke in his Introduction to the Scripture Doctrine of the Trinity, a manuscript half sheet drawn up by Dr. Edmund Law, and the liberal concession in the sixth Article of the church of England.

'Some time afterwards, upon a prospect of farther advancement to a considerable preferment, he took occasion to re-consider these several arguments, and thought they fell short of giving that satisfaction which an honest man would wish to have, when he pledges his good faith to society in so solemn a form as that prescribed by the 36th canon, enjoining subscription to the Articles and liturgical forms of the church of England.

'In this situation of mind, he set himself to examine into the rise and progress of this requisition in Protestant churches, and into the arguments brought in defence, or rather in excuse of it; the result of which was the compilation since known by the name of *The Confessional*, or *a full and free Inquiry into the right, utility*, and *success of establishing Confessions of Faith and Doctrine in Protestant Churches.*'

This work remained in manuscript for some years, and was not published till 1766.

'It appeared from the clamour that was raised against it, that grievous offence was taken at it by that part of the clergy who affect to call themselves orthodox. The indignation of Archbishop Secker was excessive. His mask of moderation fell off at once. He employed all his emissaries to find out the author, and by the industry of Rivington, and the communicative disposition of Millar, he succeeded.

'Dr. Edmund Keene was then bishop of Chester, and Mr. B's diocesan, and had expressed and indeed shewn in several instances his friendship and benevolence to Mr. B. He wrote a letter to an intimate friend of Mr. B. mentioning the resentment of the Archbishop of Canterbury, and other bishops, against the reputed author; and intimated that if the suspicion which fell upon Mr. B. was groundless, he would do well to silence the imputation, by publicly disavowing the work in print; for that every door of access to farther preferment, would otherwise be shut against him. The answer of Mr. B.'s friend was, that he had no right to ask Mr. B. any questions of that kind, and that as he himself should think it uncivil and improper to be interrogated upon such a subject, he hoped his Lordship would excuse him for declining to intermeddle, in a matter of that delicacy.

'Mr.

'Mr. B. however, on the other hand had the consolation to find, that his book was approved and commended by several worthy persons, whose esteem he valued at a very high rate. Numbers of Letters still remain among his papers, testifying rhe satisfaction the writers had received in perusing *The Confessional*; among which none are written in a higher strain of panegyric, than a number from Dr. Edmund Law, since promoted to the bishoprick of Carlisle.'—

'When Dr. Warburton's book of Alliance between Church and State first appeared, the old orthodox phalanx was highly scandalized, that the author should desert the old posture of defence, and subject the church to such a humiliating dependence on the state. Dr. Rutherford led the way in an attack upon *The Confessional*, and skirmished in the old posture prescribed in the ancient system of church authority. It was found by the several answers to the Dr.'s *Charge and Vindication*, that this method would not do. Accordingly Dr. Rotherham in his *Essay on Establishments*, &c. took a different route. Warburton's system was Hobbism trimmed and decorated with various distinctions and subterfuges, which were by no means intelligible to common apprehensions, and very apt to mislead the superficial or inattentive reader, into an approbation of the more plausible parts which lay more open to their understandings.

'Dr. Balguy was the only one who seems to be fully apprised of the latent meaning of his master Warburton, to whose 'little senate' he was said to have belonged. But he entered late into the controversy; and Dr. Rotherham not having the advantage of his finesses, adopts in his Essay a system of Hobbism, almost as crude and undisguised as that of the Malmsburian philosopher, in his Leviathan.'

The resignation of Mr. Lindsey is here noticed; and we are informed that

'He had married a daughter of Mrs. Blackburne, by her former husband. The friendship between Mr. Lindsey and Mr. B. was not nearly so much cemented by this family connection, as by a similarity of sentiments, in the cause of Christian Liberty, and their aversion to ecclesiastical impositions, in matters of conscience. In the warfare on these subjects they went hand in hand; and when Mr. Lindsey left Yorkshire and settled in London, Mr. B. used to say, 'he had lost his right arm.'—

'Mr. B. had his objections to the Liturgy and articles of the church of England, as well as Mr. Lindsey, and in some instances to the same passages, but differed widely from him on some particular points, which, he thought, as stated by Mr. Lindsey and his friends, could receive no countenance from scripture, but by a licentiousness of interpretation that could not be justified.

'It was not consistent with Mr. B's friendship for Mr. Lindsey to enter into a formal controversy with him on these particular points; and if that could have been got over, it was not consistent with a resolution Mr. B. had taken early in life, to have as little to do with the Trinitarian controversy as possible.

'But Dr. Priestley and some of his friends having carried the obligation to secede from the church of England, farther than Mr. B.

thought was either sufficiently candid, charitable, or modest, and had thereby given countenance to the reproach, thrown upon many moderate and worthy men, by hot and violent conformists, for continuing to minister in the church, while they disapproved many things in her doctrine and discipline; he thought it expedient, in justice to himself and others of the same sentiments, to give some check to the crude censures, that had been passed upon them.

'And accordingly intending to publish *Four Discourses* delivered to the clergy of the Archdeaconry of Cleveland, in the years 1767, 1769, 1771 and 1773, he took that opportunity to explain himself on this subject in a Preface, as well on the behalf of the seceders, as of those whose christian principles admitted of their remaining in the church, without offering violence to their consciences.'

It is stated that the Archdeacon had made collections for a life of Luther, after the manner of that of Erasmus by Dr. Jortin: but from this undertaking he was diverted, in consequence of his assuming the task of compiling the memoirs of Thomas Hollis, Esquire. Without any disrespect to the memory of that gentleman, we must be allowed to testify our sincere regret for this disappointment. A very extensive and minute acquaintance with modern ecclesiastical history, a high veneration for his subject, and a congenial turn of mind, eminently qualified Mr. Blackburne to be the biographer of the intrepid reformer.

At this point, the Archdeacon's *own* memoir stops, and his son assumes the biographical office.

Another secession from the church, within the Archdeacon's family connections, is now to be related:

'The separation from the church of England, of his son-in-law Dr. Disney, (1782,) for whom to the moment of his death he entertained and expressed the warmest cordiality of friendship, was an event to his mind peculiarly affecting. That secession, it is true, was the natural and honourable consequence of a settled conviction, (for which the worthy seceder, with a truly christian candor, soon after delivered his reasons to the public,) that he could no longer conscientiously minister in the form of worship prescribed by the church of England. Mr. Blackburne too had his objections to the liturgy and articles of the church; but he was far from going the length of dissent which his friend Mr. Lindsey had avowed in the year 1774, and which Dr. Disney now came forward to profess.—On a subject so delicate, and on an occasion of such serious difference with a person most eminently beloved and honoured by him, we might have been at a loss for language, sufficiently proper and correct to express the feelings of Mr. B., had he not himself at the time committed to paper his motives for so differing, with the design of immediate publication; a design suspended indeed during his life from considerations of tenderness and affection, and which is now only executed in compliance with one of his latest requests before his death. The fact was, that in strict agreement with

his early resolution not to intermedle with the Trinitarian controversy, Mr. B. had never been forward to introduce his own speculations on that topic to the public, or even among his private friends. But conscious that the world had been civil enough to impute to him and his principles the step which Mr. Lindsey had taken some years before; and now, on the secession of another near and dear relative, making no doubt but the same world would add the step then taken by him to the same account, Mr. B. did not chuse to lie under this redoubled imputation, and with a view therefore to exculpate himself, drew up the short paper referred to under the title of, *An Answer to the Question, Why are you not a Socinian?*'

The worthy Archdeacon died in the summer of 1787, in the 83d year of his age; contentedly closing, as the editor informs us, the long scene of a studious, regular, and religious life, with the sentiment of the amiable Erasmus and the benevolent Jortin, "I have had enough of every thing in this world."

As Mr. Blackburne was the most powerful and zealous among the champions of modern reformation who continued within the pale of the church, we consider it to be due to our readers to give them a farther insight into his character and sentiments, as they are represented by his son:

'He was far indeed from thinking other christian societies of the reformed faith free from defects and blemishes in their respective establishments. But it was for the *true* reputation and honor of the church of England, that he felt more particular concern. The compliments so often paid to her *purity* and *perfection* might naturally enough proceed from the flatterers of her vanity, or the expectants of her favour; too honest for the one character, and too independent for the other, he, like a real friend, instead of encouraging her to acquiesce in the panegyric of Mosheim, shewed her the way to atchieve it, and to become in *fact* as well as in *title*, the *leader and chief of all the reformed Churches.*'—

'When he was called upon to be more explicit in his demands as a reformer, he declared the distinct object of his wishes to be 'An ecclesiastical constitution calculated to comprehend all that hold the fixed and fundamental principles and points of faith, in which all serious and sincere Protestants of every denomination are unanimously agreed, and to exclude those only that hold the peculiar tenets that ESSENTIALLY distinguish all true protestantism from popery;' and that to the establishment of *this* ecclesiastical constitution the author of *The Confessional* never would be an enemy.

'Indeed he very early discovered the whole scope of his views and wishes when he desired to see his favourite definition from Bishop Kennet verified, that the Church of England might be—A SCRIPTURAL INSTITUTION *on a* LEGAL ESTABLISHMENT.

'Nor yet did he suffer this zeal and these labours in the cause of ecclesiastical reformation to intrench on the performance of his public offices as Archdeacon and Rector; but regularly devoting a great and just

just portion of his extraordinary vigour of mind to the call of those duties, he thus spent near half a century of his life, as the faithful friend and indefatigable servant of the church of England, in every good purpose of christian edification.

'As rector of the parish of Richmond, during the first twenty years of his incumbency, he composed an original sermon every week for the instruction of his flock; nor ever failed afterwards when a fresh occasion gave him the advantage, to introduce new variety and interest into his addresses from the pulpit. Added to all this, his person was commanding and venerable, his manner firm, animated, and sincere, his voice clear and penetrating, and all his tones like himself, natural and unaffected. Gifted with these powers, speaking as he felt, and preaching what from his heart he believed, it is no wonder that his eloquence arrested, as his reasoning convinced all who heard him.

'In the discharge of his duties as Archdeacon of Cleveland, to which for fifteen of the last years of his life, the similar labour of visiting annually the three Yorkshire Deaneries in the Archdeaconry of Richmond was superadded, he never once neglected in either capacity to direct the attention of his reverend brethren to the important ends of their calling as ministers of the gospel of Christ.'—

'What lent singular weight and authority to his solemn admonitions to his parishioners, as well as to his brethren in the ministry, was the close and even rigid adherence in his own conduct to the great principles of duty which he had occasion to enforce on the minds of those whom he addressed. Uninfected with avarice or with ambition, 'that last disease of serious minds,' regulating his private life by the strict maxims of gospel morality, being the resident minister of one parish, and performing personally all the duties of his public station, he was raised above 'that main hindrance of a minister's exercising his functions with effect, to preach what he does not practise.' There were therefore few articles of obligation that it might be necessary to inculcate on his parish or on his clergy, which either timidity or shame could restrain him from pursuing in the plainest language, and with the utmost freedom and honesty of exhortation.

'With a professional character thus respectable and respected for talent, uprightness, and sedulity, as a minister and dignitary of the church of England, Mr. Blackburne was singularly intitled to stand forward as an ecclesiastical reformer: and of his high, and, in these times, perhaps unequalled fame in that honourable, however obnoxious undertaking, his personal independence built on the groundwork of a retired, temperate, and frugal life, was the basis and ornament. At an early period of his labours as a writer, he had settled it with himself, never to subscribe the XXXIX articles again for any advancement in the church. Impregnable therefore to the common influences of hope and fear, he was enabled to 'steer right onward' in the prosecution of his 'noble task.'

'The refusal indeed of the considerable preferment alluded to in the Memoirs, in the first instance, and not long after that the circumstance of a living obtained for a friend by his interest, of twice the value of his own other preferments, and tenable along with them, are

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not the only facts which may be produced in proof how dearly he prized his integrity. The clear amount of all that he possessed, as a beneficed clergyman, never much exceeded the sum of an hundred and fifty pounds a year; twenty pounds of which, the profits of his prebend, were annually set apart for the increase of his library.

'What other and weightier considerations determined Mr. Blackburne to 'continue to minister in the church while he disapproved many things in her doctrine and discipline,' he has stated for himself in a very explicit and satisfactory manner, on an occasion which seemed to him to demand the avowal of his motives for such continuance. The mere pittance of income which he enjoyed under the national establishment, it was barely possible for an illiberal mind to allege as sufficiently accounting for his conduct in that respect. It will not hereafter be in the power of any adversary of Archdeacon Blackburne's sentiments as a reformer to mistake or misrepresent his principles on this point, when the following facts are laid before the public.

'*The Confessional* was first published early in the year 1766, and it was not long, before the secret of the author's name transpired. In the course of that year, Dr. Chandler, minister of the dissenting congregation in the Old Jewry, London, died, and several of the principal members of that society, being persuaded that the author of *The Confessional* was inclined to quit the church and join the dissenters, conveyed by a confidential person to Mr. Blackburne their wish to be informed, 'How far his inclinations went that way, and whether he would accept the situation of their minister then vacant.' To this inquiry and the proposal connected with it, Mr. B. transmitted his answer through the same channel. We should have great pleasure in giving so important a document to the reader at full length, but it has hitherto eluded every search which has been made to discover it. Briefly, however, we can state thus much, that a direct negative was returned by Mr. B. to the application; and as appears from the reply, the reasons for 'his negative carried their own conviction along with them, and were very satisfactory to those who set the inquiry a foot.'

'Thus then the offer of a station of the first eminence and celebrity amongst the non-conformists, with a revenue of at least four hundred pounds a year, was rejected by a man, who at all times held out the right hand of fellowship to a Protestant dissenter, and who in the situation proposed would certainly have been relieved from some grievances in the exercise of his christian liberty, which the national establishment imposed upon him. And such then was the pure and disinterested attachment of Archdeacon Blackburne, to the church of England, such his affectionate and peculiar zeal for her best interest, and such his claim to be ranked with the most faithful of her servants, if she be desirous to become more and more what she affects to be thought, a gospel institution established by law for the edification of a Christian people.'

We have already hinted that, between the present time and a considerable proportion of that which witnessed the labours of

of the Archdeacon, it is impossible not to perceive a most manifest difference. In the theological hemisphere, the agitations which marked the past age have subsided, and a perfect calm prevails; inquiry is at rest; conscience pours out no complaints; creeds and articles no longer perplex the candidate; and he does not feel them to be obstructions in his pursuit of those distinctions and emoluments which the establishment holds out to worth, to learning, to ambition, and to interest. It is a curious as well as a delicate inquiry which would account for this change. Is it that our spirit is more humble, our minds more free from bias, or our apprehensions more clear; are we strangers to the doubts and difficulties which pressed on the minds of our forefathers;—or is our acquiescence the result of a weakened principle of conscience, and of a temper of mind that is more worldly; does it argue the prevalence of a covert scepticism, or is it the effect of an unbelieving turn, of which the parties themselves are scarcely conscious?—These considerations we shall leave to the contemplation of the inquisitive and the speculative: they are momentous; for they involve matters which deeply affect society.

Having noticed, as they appeared, the most important of the publications which are here collected together, we shall now make no remarks on them; referring those of our readers, who are desirous of information with respect to them, to the early volumes of our Journal, or to our *General Index*. In examining some of the tracts in this collection, it will be perceived that the candid and charitable Archdeacon speaks of our fellow-subjects the Catholics, in terms of rancour and virulence which are most inconsistent with the principles and maxims of which he was, therefore, the open and zealous advocate. It is with peculiar pleasure, therefore, that we learn from his son, that in very advanced years he relented on this point, and subdued his mind to more becoming sentiments towards this denomination of Christians. Like Cato, he retained in his old age vigour enough to overcome the illiberal antipathies with which the times had possessed his youthful mind, and which had been handed down from past generations.

To our preceding remark that Archdeacon Blackburne was the most eminent of those who, in the last century, stood up the advocates of religious reform, we add that we regard it as not his least merit that his views and aims were as sober and temperate, as his intentions were pure and upright. If his walk was not that of the more recondite learning, if his application had not been directed to those studies which consummate the theologian, if his writings afford no traces of a profound acquaintance with the original languages of the sacred text, if they shew no intimate

mate converse with those writings which transmit to us the early forms assumed by the Christian doctrine, nor yet with those mystic schemes of philosophy which had an effect on the sentiments of the primitive fathers;—if in this higher class of the erudite he claims no place, it will be difficult to name an equal to him in the middle course in which he trod. Few writers afford proofs of so masterly an acquaintance with the ecclesiastical and civil transactions of Europe since the reformation, with the characters which flourished during this period, or with the writings by which it stands distinguished. To a decided turn for research, and to indefatigable diligence, he united great acuteness and strong powers of reasoning; he was a formidable controversialist; and withal a pious upright man, and an exemplary pastor.

We congratulate the editor on the completion, in so respectable a manner, of his laudable undertaking; he has discharged well the debt which he owed to his venerable and honoured parent; and he has conferred weighty obligations on the lovers of theological inquiry, as well as on future ecclesiastical historians, to whom these volumes will prove an invaluable treasure.

The new pieces introduced into this collection are inconsiderable, and do not require our particular specification. *Jo.*

Art. II. *Amadis of Gaul,* by Vasco Lobeira, from the Spanish Version of Garciordonez de Montalvo, by Robert Southey. 4 Vols. 12mo. 1l. 1s. in Boards. Longman and Rees.

It has been the singular and varied fate of this extravagant production, to be hailed with unbounded applause, to have been laughed out of countenance by Cervantes, and, in an age in which the combats of knights and the language of incantation have ceased to charm, to be rescued from oblivion by a translator of no ordinary merit.—That any doubts should be entertained concerning the author of a work which once delighted thousands, and which still marks a striking epoch in the history of European society, may justly excite astonishment: but it is not less true that doubts, and these of a serious nature, still exist. The present translator of these volumes, indeed, boldly contends in favour of Vasco Lobeira, a Portuguese; 'who was born at Porto, fought at Aljubarrota, where he was knighted on the field of battle by king Joam of Good Memory, and died at Elvas, 1403; where he formed a *Morgado,* an entailed and unalienable estate, which afterwards descended to the Abreus of Alcarapinha.' Montalvo's Spanish version is, perhaps, the oldest extant, and is avowedly corrected from

from the old authorities. Yet it cannot be easily denied that the story is of French invention. Nicolas de Herberay, who re-translated Montalvo's work in 1575, mentions that he saw a MS. in the Picardian dialect, from which the Spaniards had executed their versions, though with very considerable licence of addition and abridgement. The whole performance, in fact, has more a Gallic than a Portuguese complexion: but still we are left in the dark with respect to its real author, and its original form and structure.

In this as in many other cases, in which precise evidence is wanting, we may at least attempt to reconcile discordant assertions by the aid of reasonable conjecture. If we suppose, then, that Amadis de Gaul first existed in the form of a metrical romance, like those which were chaunted by the Provençal minstrels, and that this rude but popular lay suggested similar and more enlarged compositions, which Lobeira or others published as their own, we may easily account for much critical contradiction; and, at the same time, for the patched and motley aspect of the latter parts of the work. It is now generally admitted that only the first four books are genuine; and it is not improbable that their principal contents once composed a metrical rhapsody, which was afterward extended, interpolated, and new-modelled from age to age. The Count de Tressan and Mr. Southey have, in our apprehension, engaged in a very nugatory inquiry, when they attempt to ascertain what portions are to be ascribed to the original author, and what to succeeding editors, or inventors.

The public, however, are certainly indebted to the English translator for limiting his labours to the first four books, and for expunging even from these many tedious and indecent passages. Enough of repetition and of incorrect morality remains, to paint the manners and spirit of a romantic and adventurous, but rude and profligate age. If the admirers of knights errant and of enchanted damsels should deem the last two epithets inapplicable, let them recollect the frequent instances which occur in the early prose romances, of adulterous and incestuous love, of the readiness with which young ladies made advances in courtship, and of the indelicate tone in which the *preux chevalier* sometimes rejected their favours.

From the translator's preliminary essay, which bespeaks much ingenuity, and which (with the exception of a very few quaint expressions,) is well written, we shall extract his account of the manner in which he has executed his task:

'To have translated a closely printed folio would have been absurd. I have reduced it to about half its length, by abridging the words, not the story; by curtailing the dialogue, avoiding all recapitulations of the

past action, consolidating many of those single blows which have no reference to armorial anatomy, and passing over the occasional moralizings of the Author. There is no vanity in saying, that this has improved the book, for what long work may not be improved by compression? meagre wine may be distilled into Alcohol. The minutest traits of manners have been preserved, and not an incident of the narrative omitted. I have merely reduced the picture, every part is preserved, and in the same proportions. Amadis of Gaul is valuable, not only for its intrinsic merit, as a fiction, but as a faithful representation of manners and morality; and as such, these volumes may be referred to, as confidently as the original. The edition which I have made use of is that of Seville*, 1547. The copy, for the book itself is exceedingly rare, was from the library of Mr. Heber, a gentleman whose liberality, in the disposal of a very valuable collection, leaves his friends less reason to regret, that the public libraries of England should be more difficult of access, and consequently less useful, than those of any other country in Europe.

'The Comte de Tressan in his free translation, has compleatly modernized and naturalized the character of the Romance: his book is what he designed to make it, an elegant work; but the manners and feelings of the days of Chivalry are not to be found there; they are all hidden under a varnish of French sentiment. He has scoured the old shield; the glitter which it has gained does not compensate for the loss of its sharpness, nor for the lines that are effaced.

'I should have abridged from the English translation, had it been accurate, that the character of the language might have assimilated better with the work. But the English version, which bears date as late as 1618, a century after the publication of the book in Spain, has been made from the French; every trait of manners which were foreign to D'Herberay, or obsolete in his time, is accordingly omitted, and all the foolish anachronisms and abominable obscenities of the Frenchman are retained. I kept my eye upon it as I proceeded, for the purpose of preserving its language where it was possible. A modern style would have altered the character of the book; as far as

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*'M. le C. Gordon de Percel in his Bibliotheque des Romans, says the oldest edition of Amadis is that of Seville, 1526. His work is exceedingly inaccurate. He has not mentioned that of 1547. I should conjecture, that there must have been an Edition printed at Medina del Campo.

'The story of Amadis was certainly popular before the date he has assigned for its first publication. When the Spaniards first saw Mexico, they said to each other it was like the places of enchantment which were spoken of in the book of Amadis. This was 1519. There is another passage in the excellent history of Bernal Diaz, which seems to imply that they knew the original Amadis, not the work of Montalvo; he says they compared a boastful man who did nothing in battle to Agrayes. *Llamavamosle que era otro Agrajes sin obras.* It should seem that the character of Agrayes had been modified by Montalvo. Yet, could a Manuscript story have been so commonly known as to be the talk of the soldiery?'

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was in my power I have avoided that fault, not by intermixing obsolete words, but by rendering the original structure of sentences as literally as was convenient, and by rejecting modern phraseology and forms of period. It cannot be supposed that I have uniformly succeeded in this attempt: the old wine must taste of the new cask.

'The names which have a meaning in the original have not been translated. I have used Beltenebros instead of the Beautiful Darkling or the Fair Forlorn; Florestan instead of Forester; El Patin instead of the Emperor Gosling; as we speak of Barbarossa, not Red-Beard; Bocanegra, not Black Muzzle; St. Peter, not Stone the Apostle.

'The praise of accuracy is all to which I lay claim for the present work; and that I claim confidently. Perhaps others may not see the beauties which I perceive; the necessity of dwelling upon every sentence has produced in me a love for the whole. The reader will pass rapidly where I have lingered and loitered; he who drives post through a country sees not the same beauties as the foot traveller. But the merit of the work itself is not now to be ascertained, the verdict of ages has decided that. Amadis of Gaul is among prose, what Orlando Furioso is among metrical Romances, not the oldest of its kind, but the best.'

The story of Amadis teems with incident and adventure. Its outlines, however, may be thus shortly sketched.

Garinter, king of Britanny, had two daughters, of whom the eldest was married to the king of Scotland; and the second, *Elisena*, (styled, from her holy life, the *Lost Devotee*,) captivated the heart of Perion, king of Gaul, and her father's guest. The lovers, in a nocturnal interview, plighted mutual faith, and anticipated hymeneal bliss. On receiving tidings of his father's demise, Perion returns to Gaul, and, from a combination of singular adventures, is prevented from concluding the marriage. Elisena, meanwhile, is delivered of a male child; and, to conceal her disgrace, and elude the sentence of death incurred by every maiden who had violated her chastity, her infant, Amadis, is placed by her confidant in a small cradle, and launched into the sea. Gandales, a Scottish knight, who was returning in a galley to his native country, fortunately rescues the babe from the watery element. Perion at length celebrates his nuptials with Elisena; by whom he has a second son, named Galaor, who was carried off by a giant, and trained to feats of chivalrous enterprize. At the court of Scotland, whither Amadis, the *child of the sea*, had been conducted by his preserver, he falls violently in love with Oriana, daughter of Lisuarte, king of Britain. When knighted by the hands of his father, who came to Scotland to solicit aid against Abies, king of Ireland, the *child of the sea* prevails with Oriana to receive him as her champion; and emboldened by knighthood and the smiles of his lady, he sallies forth to signalize his prowess in the Scottish

army,

army, which was levied for the purpose of relieving Perion. On his way, he receives from the fairy Urganda, the unknown, a powerful lance, with which he rescues his father from the thraldom of Arcalaus the enchanter, and reforms the abuses of Galpan, a lawless baron. Having thus procured renown, he joins the Scottish army, and reaches Britanny, attended by his foster-brother Gandalin, in the capacity of his squire. In the first pitched battle, the Irish prevail, notwithstanding the prodigies of valour performed by Perion and his son: the latter, however, slays Abies in single combat, and thus terminates the war. By means of tokens which had been placed with him in the cradle, he is now recognized as the son of Perion and Elisena. Galaor, who was knighted by his brother, without knowing him, proves equally successful in accomplishing the purpose for which he had been carried off by Gandalac, namely, to maintain a conflict with a brother giant.—On his return to Lisuarte's court, Amadis encounters various adventures. When benighted, and overtaken in a storm, he is repulsed by Dardan from his castle, but is courteously received into the tents of two young damsels. To them he promises to meet Dardan in the lists, in defence of a noble lady, at the court of king Lisuarte.

'On the day of the trial, the Damsels rose at dawn, and told Amadis that they would go before to the town, and send him word when it was time to appear. He rode with them to the edge of the forest, and there awaited. By this it was sunrise, and King Lisuarte with a goodly company went out to the field which was between the city and the forest; and there came Dardan, well armed and on a fair courser, leading the bridle of his Lady, who was as richly adorned as she could be; and thus they stopped before King Lisuarte. And Dardan said, Sir, command that this Lady have that which is her own delivered to her; or, if there be a Knight to gainsayit, I am ready to combat him. Lisuarte then called the Dame, and asked her if she was provided with a champion. She answered no; and wept; and the King greatly pitied her, for she was a virtuous Lady. So Dardan entered the lists, to remain there till the hour of tierce; by which time, if no champion, appeared, the King was to pronounce judgment in his favour, according to the custom. Then one of the Damsels hastened to call Amadis, and he took his arms and told the Damsels and Gandalin that if he sped well he would return to them in the tents and with that he rode on, on his white courser. When the King saw the Knight approach, how firmly he rode, and his arms how fair they were, and his horse how goodly a one, he marvelled who he might be, and asked the Dame, who was brought to trial, if she knew the Knight who came to defend her cause. I never saw him before, quoth she, nor know I who he is. By this, Amadis entered the lists and rode up to his enemy, Dardan, defend your Lady's cause, as I shall maintain and acquit the promise which I made thee!

And what didst thou promise me? quoth Dardan.—To fight thee, and that was when thou toldest me thy name, and hadst dealt with me villainously. I make the less account of thee now, said Dardan; and I, said Amadis, care less for thy words, for I am about to have vengeance. Let the Dame then, replied Dardan, accept thee for her champion, and avenge thyself if thou canst. The King then came up; the Dame was asked if she would admit that Knight for her defender. She replied, yes, and God reward him! Lisuarte saw that the shield of Amadis was pierced in many places, and that the rim had many sword cuts, and he said, if the Knight demanded another shield, he could lawfully give him one; but Amadis was in no temper for delay, for he remembered the insults he had received. They ran their course, both lances pierced through shield and armour and shivered, but without wounding; their horses and shields met, and Dardan was thrown, but he held the reins fast, and sprung readily upon the horse again, and drew his sword, and they attacked each other so fiercely that all who beheld them were astonished. The town's people were on the towers and on the wall and wherever else they could see the combat, and the windows of the Queen's palace, which were above the wall, were full of Dames and Damsels, all marvelling at the valour of the combatants, for the fire flew from their helmets as if they were all a blaze, and plates and splinters fell on all sides from their shields and mail, and neither a whit abated of his courage. King Lisuarte had been himself in many a hard conflict and seen many a one, but all appeared nothing to this. This is the bravest combat, said he, that ever man hath seen, and I will have the conqueror's image placed over my palace gate, that all who are desirous to gain honour may behold it.

'But before the hour of tierce it was evident that Dardan's force failed, though Amadis was nothing abated of his strength, only his horse was faint, and Dardan's also stumbled, and he thinking to have the advantage on foot, said to Amadis, Knight, our horses fail us for fatigue: if we were on foot I should soon conquer thee. This he said so loud that the King and all with him could hear; and Amadis, somewhat ashamed at the threat, answered, alight then! though a Knight should never leave his horse while he can sit on it. Then alighting, they both took what of their shields remained, and assailed each other more fiercely than before; but Amadis now prest on him, and Dardan retreated and staggered, and sometimes bent his knees, so that all the beholders said he had committed a great folly in proposing to fight on foot; and he still giving back from the sword of Amadis, came under the Queen's window, and there was a cry there "Holy Mary, Dardan is slain!" and Amadis heard among them the voice of the Damsel of Denmark. Then he looked up, and saw his Lady Oriana at the window, and the Damsel by her: that sight so overcame him that the sword hung loose in his hand, and he continued looking up regardless of his situation. Dardan, recovering by this respite, noticed his confusion, and took heart again; and, lifting the sword with both hands, smote him on the helmet so that it was twisted on his head. Amadis did not return the blow, he only placed his helmet right again, and with

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that Dardan laid on him at all parts, and he feebly defended himself, and Dardan's courage increased. Then cried the Damsel of Denmark, in an ill minute did that Knight look up and see one here who made him forget himself when his enemy was at the point of death! Certes such a Knight ought not to fail in such a time! At these words, Amadis had such shame that willingly would he have been dead lest his Lady should suspect there was any cowardice in him, and he struck a blow at Dardan that brought him down, and plucked his helmet off, and held the sword to his face,—Dardan, you are dead, unless you yield the cause! Mercy, Knight! quoth he, and I yield it. Then the King came up; but Amadis, for the shame of what had befallen him would make no tarriance, but sprung to his horse, and rode the fastest that he could into the forest.

'The mistress of Dardan, who saw him so rudely handled, came up to him now and said, seek now, Dardan, some other mistress, for I will neither love thee nor any other than that good Knight who overcame thee! What! said Dardan, have I been so wounded and conquered in your quarrel, and now you forsake me for the very enemy; God! thou art a right woman to say this, and I will give thee thy reward! and he took his sword, and in a moment smote her head from her body. Then, after a minute's thought he cried, Ah, wretch! I have slain the thing in the world that I loved best! and he ran himself through before any one could stop his hand. In the uproar that this occasioned, none thought of following Amadis; and though Dardan was so brave a Knight, yet most who were present now rejoiced at his death, for his strength had always been unjustly and tyrannically employed.'

The triumphant hero is again received by Lisuarte with kindness, and by Oriana with tenderness. Resuming his chivalrous career, he encounters, at the instigation of a dwarf, the formidable Arcalaus, and relieves the captives who were detained in his castle, but is himself held in confinement by a spell. Arcalaus seizes on Oriana by a stratagem: but Amadis, liberated by his protecting Urganda, rescues his fair princess, and receives her hand as the reward of his services.—Among the distressed ladies whom our valiant knight had relieved, was the fair queen Briolania. In maintaining her rights against all gainsayers, he was sorely wounded; and when he was laid in bed, the 'fair queen never left him but when she went to sleep herself.' No wonder that Oriana became jealous of her lord, and indited an angry letter, which he received at the very time that he had atchieved the adventure of the Firm Island. In this island, was an enchanted chamber, which could only be entered by the most faithful lover on earth. The hero's progress into this *sanctum sanctorum* is thus described:

'Then gave he his horse and arms to Gandalin, and went on without fear, as one who felt that never in deed or in thought had he been faithless to his Lady. When he came under the arch, the

Image began a sound far different and more melodious than he had ever before done, and showered down flowers of great fragrance from the mouth of the trumpet, the like of which had never been done before to any Knight who entered. He past on to the Images, and here Agrayes, who apprehended something of his passion, met him and embraced him, and said, Sir, my Cousin, there is no reason that we should henceforth conceal from each other our loves. But Amadis made no reply, but taking his hand, they went to survey the beauties of the garden.

'Don Galaor and Florestan, who waited for them without, seeing that they tarried, besought Ysanjo, the Governor, to shew them the Forbidden Chamber, and he led them towards the perrons. Sir brother, said Florestan, what will you do? Nothing, replied Galaor: I have no mind to meddle with enchantments. Then amuse yourself here, quoth Florestan, I will try my fortune. He then commended himself to God, threw his shield before him, and proceeded sword in hand. When he entered the spell, he felt himself attacked on all sides with lances and swords, such blows and so many that it might be thought never man could endure them; yet, for he was strong and of good heart, he ceased not to make his way, striking manfully on all sides, and it felt in his hand as though he were striking armed men, and the sword did not cut. Thus struggling, he passed the copper perron, and advanced as far as the marble one, but there his strength failed him, and he fell like one dead, and was cast out beyond the line of the spell. When Galaor saw this he was displeased, and said, however little I like these things, I must take my share in the danger! and bidding the Squires and the Dwarf to stay by Florestan, and throw cold water in his face, he took his arms and commended himself to God, and advanced towards the Forbidden Chamber. Immediately the unseen blows fell upon him, but he went on, and forced his way up to the marble perron, and there he stood; but, when he advanced another step beyond, the blows came on him so heavy a load, that he fell senseless, and was cast out like Florestan.

'Amadis and Agrayes were reading the new inscription in the jasper, This is Amadis of Gaul, the true lover, son to King Perion, —when Ardian the Dwarf came up to the line, and cried out, Help! help, Sir Amadis, your brothers are slain! They hastened out to him, and asked how it was.—Sir, they attempted the Forbidden Chamber, and did not atchieve it, and there they lie for dead! Immediately they rode towards them, and found them so handled as you have heard, albeit some little recovering. Then Agrayes, who was stout of heart, alighted and went on as fast as he could to the Forbidden Chamber, striking aright and aleft with his sword, but his strength did not suffice to bear the blows, he fell senseless between the perrons, and was cast out as his cousins had been. Then Amadis began to curse their journey thither, and said to Galaor, who was now revived, Brother, I must not excuse my body from the danger which yours have undergone. Galaor would have withheld him, but he took his arms, and went on, praying God to help him. When he came to the line of the spell, there he paused for a moment, and said, O Oriana, my Lady, from you proceeds all my strength and courage! remember me now

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at this time, when your dear remembrance is so needful to me! Then he went on. The blows fell thick upon him and hard till he reached the marble perron, but then they came so fast as if all the Knights in the world were besetting him, and such an uproar of voices arose as if the whole world were perishing, and he heard it said, if this Knight should fail, there is not one in the world who can enter. But he ceased not to proceed, winning his way hardly, sometimes beaten down upon his hands, sometimes falling upon his knees; his sword fell from his hand, and, though it hung by a thong from the wrist, he could not recover it, yet holding on still he reached the door of the chamber, and a hand came forth and took him by the hand to draw him in, and he heard a voice which said, Welcome is the Knight who shall be Lord here, because he passeth in prowess him who made the enchantment, and who had no peer in his time. The hand that led him was large, and hard, like the hand of an old man, and the arm was sleeved with green sattin. As soon as he was within the chamber it let go his hold, and was seen no more, and Amadis remained fresh, and with all his strength recovered; he took the shield from his neck and the helmet from his head, and sheathed his sword, and gave thanks to his Lady Oriana for this honour, which for her sake he had won. At this time they of the castle who had heard the voices resign the lordship, and saw Amadis enter, began to cry out, God be praised, we see accomplished what we have so long desired. When his brethren saw that he had atchieved that wherein they had failed, they were exceedingly joyful, because of the great love they bore him, and desired that they might be carried to the chamber; and there the Governor with all his train went to Amadis, and kissed his hand as their Lord. Then saw they the wonders which were in the chamber, the works of art and the treasures, such that they were amazed to see them. Yet all this was nothing to the chamber of Apolidon and Grimanesa, for that was such, that not only could no one make the like, but no one could even imagine how it could be made; it was so devised, that they who were within could clearly see what was doing without, but from without nothing could be seen within. There they remained some time with great pleasure; the Knights, because one of their lineage was found to exceed in worth all living men, and all who for a hundred years had lived: the islanders, because they trusted to be well ruled and made happy under such a Lord, and even to master other lands. Sir, quoth Ysanjo, it is time to take food and rest for to-day: to-morrow, the good men of the land will come and do homage to you. So that day they feasted in the palace, and the following day all the people assembled and did homage to Amadis as their Lord, with great solemnities and feasting and rejoicing.'

What availed the success of the adventure, however, since Oriana upbraided her knight with disloyalty? Abandoned to despair, he renounced his honourable profession, and, in the society of the hermit of the *poor rock*, had nearly perished by rigid acts of penance. Oriana, at length undeceived, discovers his retreat, recalls him to her presence, and bids him live for her

sake. Amadis revives at her command, is again happy, and again performs prodigies of valour at Lisuarte's court, which was held in the *island* of Windsor. The king, however, instigated by base and envious courtiers, treats him with contempt and injustice. Indignant at this usage, Amadis and his friends renounce the court, and retire to the Firm Island, of which he had become the sovereign. Galaor continued attached to Lisuarte; and even Amadis, unwilling to wage war against the father of his beloved princess, roams, in disguise, in quest of adventures. The king of Britain, though relieved by his generous arm, still refuses to receive him into favour. Oriana, during the prolonged absence of her lover, is secretly delivered of a son, named Esplandian. This infant is carried off by a *lioness*, and educated by Nasciano, a sainted hermit, on a plan somewhat different from that proposed by Locke or Rousseau, Hamilton or Edgeworth:

'When Esplandian was four years old, Nasciano the hermit sent for him, and when he saw how well grown he was for his age and how fair, he marvelled greatly, and blessed him, and the child embraced him as if he had known him. Then the hermit sent his sister home, keeping with him her son and Esplandian, who had been fed with the same milk; these children remained playing together before the hermitage till Esplandian grew tired, and lay down under a tree and feel asleep. Now the Lioness coming as was her wont to the hermit for food, saw the child and went up to him, and after smelling him all round lay down by his side. The other boy ran crying to the good man and told him that a great dog was going to eat Esplandian. The good man went out to see the Lioness, who came and fawned upon him, and the child waking and seeing the Lioness said, father is this fine dog ours? No said the good man, he is God's, to whom all things belong.—I wish father he were ours!—Do you wish to feed him son? yes replied the child; the old man then fetched him the leg of a stag, which some hunters had given him, and the child gave it to the Lioness, and played with her ears, and put his hands in her mouth. And you must know that from this time the Lioness came every day, and guarded him whenever he walked out from the hermitage. And when he was grown bigger, Nasciano gave him a bow fit for him, and another to his nephew, and they learned to shoot: the Lioness always went out with them, and if they wounded a stag she would fetch him for them. Now the hermit had certain friends who were hunters, and they would sometimes go out with Esplandian, for the sake of the Lioness that she might bring in their game, and thus Esplandian learned to hunt, and in this manner he passed his time, being taught by that holy man.'

In due time, Esplandian was presented to his grandfather, and received into his mother's suite.

Amadis, meanwhile, among other adventures, encounters the Endriago, a hideous monster, sprung from a giantess by incestuous

cestuous commerce with her own father, and who perpetrated savage cruelties in the *Devil's Island.*

'The Endriago came on breathing smoke and flames of fire in its fury, and gnashing its teeth and foaming, and ruffling its scales and clapping its wings that it was horrible to see it, and when the Knight saw it and heard its dreadful voice, he thought all that had been told him was nothing to what the truth was, and the monster branded towards them more eagerly because it was long since it had seen living man. But the horses took fright at seeing it, and ran away in spite of all the Knight and Gandalin could do, so the Knight dismounted and said, brother, keep you aloof that we may not both perish, and see what success God will give me against this dreadful Devil, and pray to him to help me that I may restore this island to his service, or if I am to die here, to have mercy upon my soul; for the rest do as I have said before.'

After a fierce and tremendous combat,

'The Endriago was faint and weak with its wound, and our Lord having wrath that the wicked one had so long had the dominion over those who, sinners as they were, believed his holy catholick faith, was pleased to give the Knight strength and especial grace to perform what else could not by course of nature have been done. He aimed his sword at the other eye, but God guided it to one of the nostrils, for they were large and spreading, and so hard he thrust, that it reached the brain, the Endriago itself forcing it on, for seeing him so near, it grappled with him and plucked him towards itself, and with its dreadful talon rent away the arms from his back, and crushed the flesh and bones to the very entrails, but then being suffocated with its own blood, and the sword being in its brain, and above all the sentence of God being passed upon it, its grasp relaxed and it fell like one dead, and the Knight plucked out his sword and thrust it down its throat till he killed the monster.'—

The prosecution of distant adventures, however, had nearly proved fatal to the Knight's repose: for Lisuarte, stimulated by ambition, and hoping to secure the succession of his crown to his younger and favourite daughter, betrothed Oriana to El Patin, Emperor of Rome, who had solicited her hand. Already she had embarked for Italy: but the fleet was intercepted by a squadron from the Firm Island, and Oriana conducted thither in triumph. In vain Lisuarte struggles to avenge the insult, and fights two desperate but unsuccessful battles with the knights of the Firm Island. His Roman allies are cut to pieces, and their emperor slain. Nasciano at length reveals Oriana's history, and mediates a suspension of hostilities. King Aravigo, in the mean time, at the instigation of Arcalaus, lay in wait for Lisuarte, with a powerful army. Amadis once more extricates the king of Britain from a host who would otherwise have overpowered him, defeats and kills Aravigo, and obtains at last the reconciliation of Lisuarte:

'And now Amadis led on Oriana in whom all beauty was centered. She advanced with gentle step and firm countenance to the line of the spell, and there she crossed herself, and commended herself to God, and went on. She felt nothing till she had passed both the perrons; but when she was within a step of the chamber, she felt hands that pushed her and dragged her back, and three times they forced her back to the marble perron; but she with her fair hands repelled them on both sides, and it seemed as if she were thrusting hands and arms from her, and thus by her perseverance and good heart, but above all by reason of her surpassing beauty, she came, though sorely wearied, to the door of the chamber and laid hold on the door post; and then the hand and arm which had led in Amadis, came out and took her hand, and above twenty voices sung these words sweetly, Welcome is the noble Lady, who hath excelled the beauty of Grimanesa, the worthy companion of the Knight who, because he surpasses Apolidon in valour, hath now the lordship of this Island, which shall be held by his posterity for long ages. The hand then drew her in, and she was as joyful as though the whole world had been given her, not so much for the prize of beauty which had been won, as that she had thus proved herself the worthy mate of Amadis, having like him, entered the Forbidden Chamber, and deprived all others of the hope of that glory.

'Ysanjo then said, that all the enchantments of the Island were now at an end, and all might freely enter that chamber. They all went in and beheld the most sumptuous chamber that could be devised; and they embraced Oriana with such joy as though they had not for long while seen her. Then was the feast spread, and the marriage bed of Amadis and Oriana made in that chamber which they had won.

'PRAISE BE TO GOD.'

From the extracts which we have blended with the foregoing sketch, our readers will perceive that Mr. Southey has adopted a style of language highly suitable to the genius of the old romance. On this account, we are willing to overlook some slight grammatical inaccuracies, and an excessive economy of punctuation.

We are surprized that Mr. Southey, with all his poetical facilities, should have pressed into his pages the miserable verses of Anthony Munday. Though young men are exhorted, on high authority, to be *sober-minded*, our translator would surely blush to be guilty of such lines as the following, or to avow that he could not do more justice to his original:

'Sith that the victory of right deserved
By wrong they do withhold for which I served!
Now sith my glory thus hath had a fall,
Glorious it is to end my life withall.
By this my death, likewise my woes release,
My hope, my joy, my inflamed love doth cease.
But ever will I mind my during pain,

For

For they to end my glory and my gain,
Myself have murdered, and my glory slain.'

Among other suppressions intimated in the margin, we observe 'a column of advice to all Emperors and Kings upon the mutability of fortune,' and 'a page of advice to all wicked kings and rulers.'—We hope that the violent politicians of the day, if such there *now* be in this country, will give Mr. Southey credit for his forbearance,—as we certainly do for his masterly translation.

Muir.

ART. III. *Philosophical Transactions of the Royal Society of London*, for the Year 1804. Part II. 4to. pp. 240. 12s. 6d. sewed, Nicol and Son.

CHEMICAL and MINERALOGICAL PAPERS, &c.

ANALYTICAL Experiments and Observations on Lac. By Charles Hatchett, *Esq.*, *F.R.S.*—The period at which the peculiar substance, called Lac, was first brought into Europe from the East Indies, is unknown. For a long time after its introduction, it was conceived to be of vegetable origin, until the successive researches of Mr. Kerr, Mr. Saunders, and Dr. Roxburgh, made us acquainted with its natural history, and shewed it to be the nidus of a peculiar species of insect, named Coccus, or *Chermes Lacca*. It is imported into this country under three forms, which are respectively called stick, seed, and shell Lac; the first of these exhibiting the substance in its natural state. The chemical analysis of Lac has been but little the object of attention; and it appears, indeed, that it has never been investigated with any degree of accuracy since the time of Geoffroy, who first subjected it to experiment, and was induced to consider it as a species of wax.

In the opening section of the present paper, Mr. Hatchett relates 'the effects of different menstrua on the varieties of Lac.' The first re-agent employed was water, which extracted from it a portion of colouring matter; and a considerable part of the residue was soluble in alcohol, by which the resinous part was separated. The effects of ether, and of the sulphuric, nitric, muriatic, acetous, and acetic acids, were successively noticed; and afterward those of the boracic acid, borax itself, and the three alkalies, both in their pure and in their carbonated state. The sulphuric, muriatic, and acetic acids exercise a considerable solvent power over the different kinds of Lac: but the caustic fixed alkalies, and borax (probably on account of the excess of soda which it contains), are the menstrua which most completely dissolve it. The alkaline solutions of Lac are of a

sapona-

saponaceous consistence, and are decomposed by the addition of an acid.

The 2d section contains ' analytical experiments on shell, seed, and stick Lac.' After having stated the results produced by the distillation of the three species, the author proceeds to the analysis of stick lac. The substance was first digested in boiling water, until no farther effect was produced by this menstruum; what was left undissolved by water was next digested in cold alcohol; and the residuum from the alcohol was treated with muriatic acid. A certain quantity of the lac was separated by each of these menstrua, and a portion of it remained undissolved. The matter separated by the water exhibited the characters of a vegetable extract; the alcohol dissolved the resinous part; the muriatic acid removed a peculiar matter, which strongly resembled vegetable gluten; and the part left undissolved seemed to possess the leading properties of wax. The same operations were repeated on seed lac, and the same constituents were found to exist, only in different proportions.

In the analysis of the shell Lac, a somewhat different plan was pursued. After the operation of the water, alcohol, and muriatic acid, as in the former instance, the substance was digested in acetic acid. Alcohol was then added, by which the wax was precipitated in a pure state. Distilled water separated from the alcohol a portion of the resin which still adhered to it; and the carbonate of potash threw down a second portion of gluten, which had not been detected by the muriatic acid. These experiments prove that Lac is composed of four substances, extract, resin, gluten, and wax, which exist in different proportions in the different species.

The properties of these four substances are then considered more at large. The extract is marked by its partial solubility in water and in alcohol, its insolubility in ether, and the precipitates which it affords with alum and the muriate of tin. The resin of Lac appears to possess every property of a vegetable resin; it is soluble in alcohol, in ether, in the acetic and nitric acids, and in the lixivia of potash and soda; from the first four of which substances it is precipitated by water. What Mr. Hatchett has named the *gluten of lac* undoubtedly possesses many properties in common with vegetable gluten: but he informs us that he proposes to make it the subject of farther examination. The last constituent of Lac, the waxy part, differs in some of its properties from the wax of the bee, but bears the most striking analogy to the myrtal wax obtained from the *myrica cerifera*, according to the account of this substance lately published by Dr. Bostock, in Nicholson's *Philosophical Journal*.

Journal. The author concludes that 'Lac may be denominated a cero-resin, mixed with gluten and vegetable extract.'

The third and last section consists of 'general remarks.' Though Lac is certainly the production of insects, it possesses few of the characters of animal substances; while both its general properties, and the nature of its component parts, are much more analagous to vegetable bodies. In the East Indies, it is applied to a variety of purposes; and Mr. Hatchett supposes that it might be an useful article in the preparation of varnishes and water colours, since it is not easily affected by moisture. He infers from his experiments on Lac, that alkalies, and some of the acids, powerfully act on resins in general; an idea which is contrary to the opinion usually adopted on this point.

This paper affords a complete account of the substance proposed to be examined; and though the subject does not give scope for very profound analysis, nor afford an opportunity of promoting the general doctrines of chemistry, it will form a valuable addition to our knowlege of the nature and properties of individual substances.

Observations on Basalt, and on the transition from the vitreous to the stone texture which occurs in the gradual refrigeration of melted Basalt; with some geological remarks. In a letter from Gregory Watt, *Esq. to the Right Hon.* Charles Greville, *F.R.S.* —The interesting results of Sir James Hall's experiments on the cooling of Basalt * suggested to Mr. Watt the idea of repeating them on a larger scale, and under somewhat different circumstances. For this purpose, about seven hundred weight of the peculiar substance called *Rowley Rag* was fused in a common reverbatory furnace; it was easily melted; and a little of it being taken out by a ladle was found to produce a perfect glass. The fire was maintained for six hours; after which the chimney was closed; the surface of the liquid mass was covered with heated sand; and eight days elapsed before the materials were sufficiently cool to admit of examination. The substance, when removed from the furnace, was of a wedge-like shape; and from the difference of its thickness, and the unequal action of the heat, its several parts exhibited very various appearances, shewing the gradations by which it passed from the vitreous to the stony state. Mr. Watt gives a minute account of five different products, which he obtained from this portion of Basalt, depending apparently on the length of time occupied in the cooling of the several parts.

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* Transactions of the Royal Society of Edinburgh, Vol. V. See Rev. Vol. xxxvi. N. S. p. 153.

A sudden

A sudden abstraction of heat produced a hard, black, opaque glass. The first step towards its conversion into the stony texture was indicated by the formation of a number of spheroids, resembling jasper, which were thickly scattered through the mass. A farther continuance of heat produced secondary spheroids, in the centre of the former, exhibiting a distinct, radiated texture, apparently made up of concentric layers. It was observed that, when two or more of the radiated spheroids came into contact, they seemed incapable of penetrating into each other's substance, but they became compressed, so as to have their spheroidal figure converted into a prismatic form. A fourth change consisted in the generation of a compact nucleus in the centre of these spheroids, which, after having occupied the whole extent of the spheroid, propagated itself into the adjacent matter. The fifth and last change consisted in the substance of the whole mass becoming granulated, of a greyish colour, and exhibiting a number of brilliant points, which arranged themselves in a regular crystalline form. It may be conjectured that a longer continuance of the heat would have caused the whole mass to assume this granulated appearance, and that the size of the crystals would have been augmented.

Mr. Watt offers some ingenious speculations on the formation of these different products. From the appearances exhibited in the above experiment, he is led to conclude that, after a body has become solid, its particles may still enter into new arrangements. After the jasper-like spheroid had been produced by the first degree of cooling, the subsequent change of structure commenced in the centre of these spheroids, and the next alteration took place in a similar manner. The radiating spheroids are produced, as he supposes, by the successive addition of matter round the original nucleus; hence their compactness does not diminish as the radiations become more and more remote from the centre; and thus he accounts for their not being able to penetrate into each other's substance. It is not difficult to conceive that the particles of the melted glass might form a new arrangement, during their state of fusion, and might assume the appearance and characters of a stone; but that the jasper-like substance should first be formed, that this should be converted into the radiated spheroids, and that these again should undergo two successive alterations in structure before the crystals were produced, are considered by the author as a train of circumstances which may justly excite our surprize. It is taken for granted, as may be perceived, that in all cases the jasper globules are produced and become solid; and that, while in their state of solidity, they are afterward converted

converted into the radiated spheroids, and so on through the remaining changes. It had been advanced by Mr. Smithson, that solution is only so far necessary to crystallization, as that the particles of which bodies are composed may be effectually disengaged from each other, so that they may be permitted to assume that regular form to which they have a tendency. Solution, either by heat or by water, so complete as to destroy the molecules which form the basis of all crystals, is incompatible with crystallization; and in fact the process cannot take place, until, by the abstraction of a part of the heat or of the water, the molecules are permitted to form. The only requisite for the generation of crystals is that the particles be suspended in a medium 'of such density, that the crystalline polarity may be enabled to counteract the power of gravity.'

To these observations of Mr. Smithson we feel disposed to give our assent: but Mr. Watt, as we have seen, carries his ideas still farther, and conceives that crystallization can take place while the body remains in a solid state. As a proof of this opinion, he adduces the conversion of glass into what is called Reaumur's porcelain; a process in which the particles of the glass are supposed to assume a new arrangement analogous to crystallization, in a case in which it is admitted that fusion does not take place: but it may be conjectured that, in this instance, the change is produced simply by a condensation or contraction of the particles, without the formation of any specific arrangement; a process which can scarcely be compared to the successive alterations of texture which were observed in the basalt. With respect to the experiment, it seems to us at least as probable that the part of the mass, in which the crystals were formed, remained fluid until their arrangement was completed: if the same matter had been taken from the furnace in a previous stage of the process, it would, according to the period of the experiment, have formed the jasper globule, or the radiated spheroid, or the solid nucleus; each of which were found in different parts of the mass, according as they had been cooled at an earlier or later stage of the operation. Mr. Watt remarks that, in the crystallization of a compound fluid, the order in which the several components commence this process must depend on their relative quantities, and the force of their attractions. It may therefore happen that the molecules of a more fusible crystal may begin to coalesce before those of one which is less fusible; and in this case the crystals of the more refractory substance may be moulded on the more fusible body, because this latter was the first to commence the process of crystallization.

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The author conceives that the same laws of crystallization, which we have found to prevail with respect to bodies in a state of fusion, must also regulate the arrangement of aqueous solutions. He remarks that these likewise are dependent on heat, as a certain temperature is necessary before water can exert its solvent power. This is undoubtedly true; yet we could not *à priori* conclude that the same progress of crystalization, which takes place in a solution composed merely of caloric and the fused body, would be produced in the same solution after it had received the addition of a quantity of water. Mr. Watt, however, proceeds to establish the analogy between the igneous and the aqueous solution, by pointing out several instances in which the successive depositions of substances dissolved or suspended in water seemed to follow the same order of changes that were observed in the experiment on the basalt. It is ingeniously suggested that, when a compound body is subjected to fusion, according to the degree to which this process is pushed, a great diversity may prevail in the products of the operation. Simple fusion will merely destroy the aggregation of the parts; and when the heat is not too rapidly carried off, the substance will almost necessarily resume the same texture which it exhibited before the experiment. If, however, the fusion was carried to such an extent that the molecules themselves were decomposed, Mr. W. conceives that new molecules, and of course new crystals, may be produced; and thus 'the same rock may become the parent of very diversified offspring.' This idea may be applied very successfully to the elucidation of volcanic products, and will prevent the necessity of supposing that there must exist, in the interior of the mountain, a stratum of every kind of product which is observed to be discharged from it.

Proceeding on the analogy which Mr. Watt has endeavoured to establish between the effects of the igneous and the aqueous solution, he concludes that the transition, which has been exhibited in fused basalt from glass to stone, cannot determine the great question respecting the origin of this substance. That it may be formed by fire has now been demonstrated by actual experiment: but he supposes that there is a strong reason, from analogy, to admit that it may also be produced by the operation of water. Individual phænomena have been observed in natural basaltic rocks, which perhaps equally favour either hypothesis.

This interesting paper concludes with a very ingenious attempt to apply the principles laid down, to the explanation of the regular figure and the articulations which are observed

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in natural basaltic columns. If we suppose a valley to be filled with a large mass of fluid basalt, the abstraction of either the heat or the water which retained it in its fluid state must be carried on more regularly and gradually at the under surface. This part must therefore be disposed to generate the jasper-like globules, and afterward the radiated spheroids; which would probably form a tolerably regular stratum near the lower surface of the mass. These spheroids, as was shewn in the experiments, cannot penetrate into each other's substance; so that, when by the continuance of the process their bulk became progressively augmented, they must be pushed upwards into columns, which must necessarily assume the hexagonal form. The appearance of the spheroids seemed to indicate that they were effected by the addition of concentric layers; and it is obvious that the convex articulations of the basaltic columns would be produced by the same operation. Where the centres of the spheroids were equidistant, the resulting prisms would be hexagonal: but, if any considerable difference took place in this respect, they might assume every variety of form.

It is evident that this hypothesis accords very happily with natural phænomena; and it is accurately deduced from the appearances exhibited in the experiment.

The analysis which we have given of this paper will, we hope, enable our readers to form a just idea of its merit: since we deem it intitled to very distinguished approbation. The speculations of Mr. Watt are always ingenious, and generally just; and we scarcely recollect to have ever met with any explanation of a geological phænomenon, at the same time so applicable and so little forced. The paper is indeed nearly free from that extravagance of hypothesis which disfigures the writings of almost all mineralogists. Our tribute of praise is, however, intermingled with the sincerest regret, when we reflect that a genius, which seemed destined to throw light on the most hidden operations of nature, and to enlarge the boundaries of knowlege, is prematurely cut off in the bloom of youth; and has left the friends of science to conjecture what might have been the extent of his acquirements, had his life been prolonged to the usual term of human existence.

An Analysis of the Magnetical Pyrites: with Remarks on some of the other Sulphurets of Iron. By Charles Hatchett, *Esq. F. R. S.*—The sulphuret of iron, commonly called martial pyrites, is the most universally diffused mineral with which we are acquainted; since its numerous varieties are found in all climates and situations. The external characters of the different species have been accurately ascertained, and some valuable

experiments have been made on the chemical analysis of the substance, by M. Proust of Madrid. One kind, however, which possessed the remarkable property of exhibiting strong magnetic polarity, has never yet been made the subject of chemical examination. This magnetical pyrites had hitherto been found only in some parts of Norway and Germany: but, in the year 1798, Mr. Robert Greville discovered it to exist abundantly in Caernarvonshire.

Mr. Hatchett here gives an account of the effects of heat on the magnetic sulphuret of iron. By digesting it in diluted sulphuric acid, precipitating by pure ammonia, and observing the effects of the prussiate of potash, he concludes that the iron in the solution was in the state of the green sulphate, and consequently that it existed in the pyrites in the metallic state; and the effects of the nitric and muriatic acids tended to confirm this conclusion. In order to obtain a more complete analysis of the substance, it was digested in muriatic acid, to which the nitric was afterward added; the iron was precipitated by ammoniac; and the sulphur was separated from the filtered liquor by the muriate of barytes. Hence it was easy to estimate the proportion of the original ingredients, which appear to be sulphur 36.5, and iron 63.5 parts, in 100 of the sulphuret. This analysis was confirmed, by repeating the experiment with nitric acid alone.—After having thus ascertained the ingredients of this particular sulphuret, Mr. Hatchett proceeded to examine, by a similar operation, the composition of other species of pyrites; and he found them nearly similar to each other, but differing considerably from the magnetic sulphuret; they contained on an average 53.24 per cent. of sulphur.

The experiments of M. Proust were some of the first which determined, with any degree of accuracy, the nature of the substance produced by the union of sulphur and iron. He has proved that, when this compound is formed artificially, it contains 37.5 per cent. of sulphur, the smallest quantity which can compose a proper sulphuret. The natural pyrites affords a greater quantity, which he estimates at 47.36 per cent.: but this cannot be imitated by any artificial process; while, on the contrary, the sulphuret of iron, containing a minimum of sulphur, he supposes has never been discovered as a natural production. It appears, however, from the present experiments of Mr. Hatchett, that the latter opinion of M. Proust was erroneous: since we observe the proportion of sulphur, detected in the magnetic pyrites, very nearly to coincide with that which is found to exist in the artificial sulphuret. The resemblance in their chemical properties induced Mr. Hatchett to examine whether the artificial pyrites did not likewise possess

the magnetic power; and he observed that it was the case to a very considerable extent. He afterward formed a pyrites, which contained 45 *per cent.* of sulphur, and this also retained the magnetic power; a circumstance the more remarkable, because the natural pyrites, which are composed of no more than 52 *per cent.*, do not in any degree manifest this property. He subsequently discovered, by experiment, that the phosphuret of iron also was magnetic.

Mr. Hatchett's estimate of the proportion of sulphur in natural pyrites is found to differ considerably from that of M. Proust; there is, however, reason to believe that this latter chemist did not actually submit the sulphuret to a chemical analysis, but framed his calculation on a knowlege of the ingredients of the artificial pyrites, and the supposed quantity of sulphur which is expelled from the natural pyrites by heat.

These experiments establish a striking analogy between the properties of the sulphurets, the carbonets, and the phosphurets of iron. The first two of these substances are both magnetic, when the sulphur and carbon are at a minimum, but, when existing at their maximum, as in the natural pyrites and in plumbago, they no longer retain this property. At present, we are not acquainted with more than one phosphuret of iron.

Our readers will perceive that, in this paper, Mr. Hatchett has considerably enlarged our knowlege of the nature and properties of an extensive class of minerals, and has added some valuable facts to the obscure science of magnetism.

Remarks on the voluntary Expansion of the Skin of the Neck in the Cobra de Capello, or Hooded Snake, of the East Indies. By Patrick Russel, *M. D. F. R. S. With a Description of the Structure of the Parts which perform that office. By* Everard Home, *Esq. F. R. S* —All serpents, when irritated, are subject to an inflation of the external fauces: but, besides this action, that peculiar species called *Coluber Naja*, or *Cobra de Capello*, possesses a voluntary power of expanding the skin of the neck to a remarkable degree, so as to assume the appearance of a hood. Dr. Russel, on his return from the East Indies, brought with him some subjects for dissection, in order that the mechanism, by which this singular effect is produced, might be fully explained; and Mr. Home undertook the investigation, and has given a description of the structure of the parts, which fully explains the phænomenon.

The ribs nearest the head, to the number of twenty, instead of bending towards the abdomen in the same manner with the remainder, branch out in a lateral direction; and they are so articulated that, by the action of appropriate muscles, they

may be parallel to the spine, or folded on each other, or may be extended and elevated into an oval form, and thus raise up the skin of the back, so as to produce the hood-like appearance. There are four sets of muscles employed to raise the hood, and three to depress it.—Mr. Home is unable to offer any satisfactory explanation of the purpose which this peculiar structure serves in the economy of the animal. It has no connection with the lungs, nor with the trachea; and the only conjecture which can be offered is, that it permits the œsophagus to become more fully expanded, and may thus assist the animal in the reception of its food.

Observations on the Change of some of the proximate Principles of Vegetables into Bitumen; with analytical Experiments on a peculiar Substance which is found with the Bovey Coal. *By* Charles Hatchett, *Esq. F. R. S.*—Few natural operations are more singular than that by which animal and vegetable bodies, after having been deprived of life, gradually lose their organic texture, and assume the properties and characters of mineral substances. Of these, some of the most interesting and important are the varieties of bitumen from naphtha and asphaltum, which exhibit specimens of it nearly in its pure state, to the different kinds of pit coal, in which it is mixed with a greater or less proportion of carbonaceous matter. The object of the present paper is to adduce some additional arguments in proof of the vegetable origin of bitumen; and the attention of Mr. Hatchett was directed to this subject, in consequence of some peculiarities which he observed in a specimen of schistus brought by Sir Joseph Banks from Iceland. Between the different lamellæ of this substance, there were strata of alder leaves discovered, in a half charred state, distinctly retaining their form and the peculiar arrangement of their fibres. These leaves were subjected to chemical analysis, and were found to contain a quantity of extract, and a small portion of resin. The lamellæ were afterward themselves examined, and were determined to belong to the class of the argillaceous schisti.—The leaves imbedded in this schistus, though considerably advanced to a state of carbonization, as it appears, still retained some of the properties of recent vegetables; and Mr. Hatchett conceived that, by examining other substances in this intermediate state, some light might probably be thrown on the process by which vegetable bodies in general are converted into bitumens. He therefore selected the Bovey coal as a proper subject for his experiments. After having ascertained the products obtained by the distillation of this substance, he examined the action of water and alcohol on it; and he was led to conclude that it very nearly resembled the leaves in the

Iceland schistus, except that it did not contain any of the extractive matter.

'They agree, however, in every other respect; as they both consist of woody fibre in a state of semi-carbonization, impregnated with bitumen, and a small portion of resin, perfectly similar to that which is contained in many recent vegetable bodies; and thus it seems, that as the woody fibre, in these cases, still retains some part of its vegetable characters, and is but partially and imperfectly converted into coal, so, in like manner, some of the other vegetable principles have only suffered a partial change. Undoubtedly, there is every reason to believe that, next to the woody fibre, resin is the substance which, in vegetables passing to the fossil state, most powerfully resists any alteration; and that, when this is at length effected, it is more immediately the substance from which bitumen is produced. The instances which have been mentioned corroborate this opinion; for the vegetable extract in one of them, and more especially the resin which was discovered in both, must be regarded as part of those principles of the original vegetables which have remained, after some other portions of the same have been modified into bitumen.'

Mr. Hatchett's idea of the relation which subsists between resin and bitumen received a very strong confirmation, from the analysis of a peculiar substance which is frequently found intermixed with the Bovey coal; and which had been described as existing in the form of 'lumps of a bright yellow *loam*, extremely light, and so saturated with petroleum, that they burn like sealing wax, emitting a very agreeable and aromatic scent.' This substance was accurately examined; and from the products obtained by distillation, and the effect of the action of water, pot-ash, nitric acid, and alcohol, he discovered that it was composed of a mixture of resin and asphaltum, in the proportion of 55 parts of the former to 41 of the latter.

It is certainly a natural conclusion from this fact, that resin is the immediate source whence bitumen is derived; and that, in the present instance, either the process was going forwards, or, by some change in the external circumstances, its progress had been stopped, and the substances were accordingly left in this mixed state. The ingenious author justly remarks that something besides time seems necessary for the conversion of vegetables into bitumen or coal; because there are instances in which wood has been discovered nearly in its original condition, after having lain for ages in that kind of situation, which is generally reckoned most favourable for its conversion into the fossil state.

On two Metals, found in the black Powder remaining after the Solution of the Platina. *By* Smithson Tennant, *Esq. F. R. S.*— When platina is digested in nitro-muriatic acid, a black powder remains undissolved, which was generally considered

to consist of plumbago. It became, however, about the same time, the subject of examination with M. Descotils and M. Vauquelin; and they discovered, independently of each other, that it contains a metallic substance, which appeared to possess properties distinct from any metal hitherto known. Mr. Tennant had already ascertained the same fact; and, by pursuing his experiments still farther, he was led to detect a second new metal in this black powder. To the first of these he gave the name of *Iridium*, and the latter he called *Osmium*.

The black powder was dissolved by the alternate application of pure soda and the muriatic acid. Both these solutions contained some portions of each of the new metals: but the muriatic acid had principally taken up the *iridium*, while the alkali contained the greatest part of the *osmium*. *Iridium* may be obtained in a state of purity, by exposing its muriate to a sufficient degree of heat, which both drives off the acid and reduces the oxide.

The alkaline solution was conceived by M. Vauquelin to contain chrome, but Mr. Tennant was unable to detect the presence of this substance, while he separated from it the oxide of *osmium*. This oxide possesses the distinguishing characteristic of being easily volatilized, and of emitting a pungent odour, from which circumstance its name is derived. It may be obtained in a state of purity, by amalgamating its oxide with mercury, and driving off this latter substance by a sufficient degree of heat.

On a new Metal, found in crude Platina. *By* William Hyde Wollaston, *M. D. F. R. S.*—About the same time that Mr. Tennant was engaged in the experiments related in the preceding paper, Dr. Wollaston was employed in examining some others of the products of platina; and his researches have been rewarded by the discover of a third new metal. He also imagines that palladium exists in crude platina as a distinct metal, in opposition to the opinion of Mr. Chenevix, who supposed that he had formed it by the union of mercury and platina.

In order to obtain this new metal called rhodium, in a state of purity, crude platina is dissolved in nitro-muriatic acid, and precipitated by muriate of ammoniac. The metals which remain in the solution may be separated by zinc; a portion of lead and of copper, which is by this process thrown down, may be removed by diluted nitric acid; and the residue is to be digested in nitro-muriatic acid. To this solution, muriate of soda is added; and thus triple salts are formed of the metals which existed in the solution. This compound salt, consisting of the soda-muriates of platina, palladium, and rhodium, being washed

with alcohol, the platina and palladium are carried off, and the rhodium alone left behind.—The platina was precipitated from the alcoholic solution by the muriate of ammoniac; and the palladium was afterward obtained from the solution, possessing all the properties of the substance exposed for sale under that name, and those pointed out by Mr. Chenevix. There seems, indeed, no doubt that palladium is contained in at least some specimens of crude platina; and we may therefore conclude, without any disparagement of Mr. Chenevix's accuracy, that this was the case with the platina on which he operated.

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Mathematical *and* Astronomical Papers.

On the Integration of certain differential Expressions, with which Problems in Physical Astronomy are connected, &c. By Robert Woodhouse, *A.M. F.R.S.* —In the solution of Physical Problems, the difficulty is two-fold: we must first express, unambiguously and concisely, their conditions in the general language, and under the formulas of analysis; and next, such formulas must be rendered commodious for arithmetical computation. For instance, the arc of a circle is properly represented by the integral of $\frac{x^{\cdot}}{\sqrt{(1-x^2)}}$: but the circumference cannot commodiously be computed from the series $x - \frac{x^3}{2 \cdot 3} +$ &c. (putting $x = 1$) on account of the slow convergency of that series: to obtain, therefore, a series more quickly converging, the expression $\frac{x^{\cdot}}{\sqrt{1-x^2}}$ ought to be transformed into another; and it is, in general, changed into such an expression as, $\frac{x^{\cdot}}{1+x^2}$. Simple transformation, however, is inadequate in a great variety of instances; as in the computation of logarithms from the expression $\int \frac{x^{\cdot}}{1+x}$: no substitution can be made for x, such that, from the expansion and integration of the resulting series, the logarithms of large numbers can be commodiously computed. It is inadequate, also, in the transformation of $x^{\cdot} \sqrt{\frac{(1-e^2 x^2)}{(1-x^2)}}$. The author of the present memoir observes that there is no one series, from which, in all cases, in all values of e and x, the integral of the above expression can arithmetically be computed; and to exhibit a method by which, in every value of e, the integral may be expeditiously computed, is one principal object of his memoir. The expression $x^{\cdot} \sqrt{\frac{(1-e^2 x^2)}{(1-x^2)}}$ frequently occurs in the application of analysis to the investigation of the properties of extension and motion.

tion. It is the symbol for the fluxion of the time of vibration in a circular arc; and it is the symbol for the elementary or nascent elliptic arc: hence to integrate this expression is, in other words, to rectify an ellipse. The obvious and direct way of integrating the expression is to expand the numerator, and then to take the integral of each term; and, with the intention of treating the subject fully, Mr. Woodhouse deduces the common series that are arranged according to the powers of e, of $\sqrt{(1-e^2)}$ and of $\frac{e^2}{2-e^2}$. These series, however, are defective; and he proposes to exhibit two series, not produced by mere expansion, but dependent on a curious law of transformation, by which, in all cases, the integral may be computed with great ease and rapidity. We subjoin the principle of the method.

$$\text{Put } e' = \frac{1-\sqrt{1-e^2}}{1+\sqrt{1-e^2}}$$

$$u' = \frac{2}{1+e'} \cdot \sqrt{\left(\frac{1-x^2}{1-e^2 x^2}\right)}$$

$$\text{then } x \cdot \sqrt{\left(\frac{1-e^2 x^2}{1-x^2}\right)} \cdot (f) =$$

$$\frac{e^2}{4}(1+e')\,u' - \frac{1-e'}{2} \cdot \frac{u'^3}{\sqrt{(1-u'^2)\ (1-e'^2 u'^2)}} + \frac{1}{1+e'} f'$$

f' being similar to f

$$\text{Putting } e'' = \frac{1-\sqrt{1-e'^2}}{1+\sqrt{1-e'^2}}$$

$$u'' = \frac{2}{1+e''} \sqrt{\frac{1-u'^2}{1-e'^2 u'^2}}$$

f' may be transformed into a form precisely similar to that into which f has been changed; and the last term will involve f''; which may also be similarly transformed.

By this process, f, or the integral of $x \cdot \sqrt{\frac{1-e^2 x^2}{1-x^2}}$ is made to depend on f', f'', &c. Now where f involves e, f' involves e', f'' e'', &c. but $e' = \frac{e^2}{(1+\sqrt{1-e^2})^2}$, $e'' = \frac{e'^2}{(1+\sqrt{(1-e'^2)})}$ &c. consequently e being a fraction, the quantities e', e'', &c. decrease very rapidly, and f', f'', &c. can accordingly be exhibited in their arithmetical value, (a specific case being proposed,) with great ease.

Mr. Woodhouse shews that, if we stop at the first transformation, that is, if f be made to depend on f', the result agrees

agrees with that which is obtained by Mr. Ivory by a different process, inserted by that skilful mathematician in the Edinburgh Transactions: which result is that f, the integral of $x \cdot \sqrt{\frac{1-e^2x^2}{1-x^2}}$, between the values of x, o, and 1,

$$= \frac{\pi}{2.(1+e')} \left\{ 1 + \frac{1^2}{2^2} \cdot e'^2 + \frac{1^2 \cdot 1^2}{2^2 \cdot 4^2} \cdot e'^4 + \text{&c.} \right\}$$ which, in other words, is the length of the elliptic quadrant.

Mr. W. next manifests that any degree of accuracy may be obtained by continuing the transformation; and that by continuing it indefinitely, the following form results;

$$f = \frac{e^2}{4} \cdot (1+e')\,u' + \frac{e^2 \cdot e' \cdot (1+e') \cdot (1+e'')}{4 \cdot 4}\,u'' + \text{&c.}$$
$$+ \frac{p}{2^n} \int \frac{u^2}{\sqrt{(1-v^2)}} - \frac{p}{2^n} \left\{ \frac{e^2}{2} + \frac{e^2 \cdot e'}{2 \cdot 2} + \frac{e^2 \cdot e' \cdot e''}{2 \cdot 2 \cdot 2} + \text{&c.} \right\}$$
$$\times \int \frac{dv}{\sqrt{1-v^2}}.$$

This form, he observes, is very commodious for all values of e between o and $\sqrt{\frac{1}{2}}$: it is the more commodious, the less e is; and in order to obtain a form for all values of e between $\sqrt{\frac{1}{2}}$ and 1, and that shall be most commodious when e is nearest to 1, he transforms f into a series or formula, involving b, $'b$, $''b$, &c. where $b = \sqrt{(1-e^2)}$ and $'b$, $''b$ are formed from b, and from each other, in the same way as e', e'', &c. were formed from e. This new form is nearly similar to the one which we have just exhibited, changing e, e', e'', &c. for b, $'b$, $''b$, &c.; and the $h \cdot l \left\{ z + \sqrt{1+z^2} \right\}$ for the arc, the integral of $\frac{dv}{\sqrt{1-v^2}}$ *

After having exhibited this new formula for the integration of $x \cdot \sqrt{\frac{1 \quad e \quad x^2}{1-x^2}}$, Mr. Woodhouse announces a remarkable theorem relating to the periphery of a circle; viz. suppose, in the series of quantities b, $'b$, $''b$, &c. formed according to preceding directions, that the 4th quantity is β, then (π = periphery of circle, whose diameter is 1)

$$\frac{\pi}{2} = 2 \cdot h \cdot l \frac{\left(1 + \sqrt{(1+\beta)}\right)}{2'' \sqrt{\beta}}$$

or, in particular cases,

$$\frac{\pi}{2} = 2^3 \cdot h \cdot l \frac{4}{''b} \text{ more nearly} = 2^4 h \cdot l \frac{4}{{}_4{}'b} \text{ &c.}$$

* By a typographical error, $\sqrt{}$ is put for v in p. 244.

In the subsequent part of his memoir, the author deduces from his original substitution the theorem of Fagnani and others of a similar nature. He states also that what has been demonstrated by M. Legendre, Mr. Wallace, and Mr. Ivory, relating to the lengths of ellipses,—and the relation subsisting between those ellipses, whose excentricities vary according to a certain law, &c.—has, in fact, been deduced from the same substitution, apparently different because differently expressed.

In the last part of his memoir, the author shews how, from the preceding forms, the expansion of $(a^2+b^2-2\,ab.\,\cos\theta)^n$, which occurs in physical astronomy, may be determined. He expresses the co-efficients A, B, C, D, &c., $A+B.\,\cos\theta+C\,\cos 2\theta+$ &c. being the expanded form, by integrals determined by preceding methods. C, D, &c. are, it is known, dependent on A and B; or in other words, C. D. &c. are expressed by forms that depend for their integration on the integrals of the expressions for A and B. A and B are to be computed, observes Mr. Woddhouse, either by the series involving e, e', e''. &c. or by that involving b, $^{\prime}b$, $^{\prime\prime}b$, &c.: the choice as to which series is to be used depends on the ratio of the mean distances of the planets. In the case of Ceres and Pallas, the mean distances of which planets are nearly equal, the series that involves $^{\prime}b$, $^{\prime\prime}b$, &c. converges with remarkable rapidity; and, according to our author, the same series ought to be used in the cases of Mercury and Venus, of Venus and the Earth, of the Earth and Mars, of Jupiter and Saturn, and of Saturn and the Georgium Sidus. The other cases of the combination of the planets, two and two, are most commodiously resolved by the series involving e', e'', e''', &c.

We have already, in a slight degree, transgressed our limits, in endeavouring to explain the contents of this paper; which is such as does not ordinarily occur, and is not of very easy comprehension. The memoir itself is long, embracing a great variety and extent of matter; and the author has brought under one point of view many processes and methods, and has shewn their mutual connection and common origin by deriving them from the same principle. The labour of research and study is thus materially abridged, since the student is enabled to direct his attention to that which, in methods and processes, is essential; and he is absolved from the fatiguing duty of encumbering his mind with numerous demonstrations, rather dissimilar in expression than different in method.

Continuation of an Account of the Changes that have happened in the relative Situation of double Stars. *By* Wm. Herschell, *LL.D. F.R.S.* —The interesting subject of the change in the respective situation

tion of certain double stars is here resumed; and some parts of the former account are corrected. Such correction became necessary in consequence of the tables, lately published, of observations made by the Astronomer Royal at Greenwich. When Dr. H. investigated, on a certain hypothesis, the cause of the change noticed in the double star Castor, he relied on observations which were at that time the best and most authentic: but the new tables suggest some alteration, or cause a change in the conditions on which the prior investigations were founded. This change is made and discussed in the first part of the present memoir; after which Dr. H. says,

'I shall now proceed to a continuation of my account of the changes that have happened in the relative situation of double stars either in their position or their mutual distance; and, in a subsequent list of them it will be seen that, of 50 changeable double stars which are given, 28 have undergone only moderate alterations, such as do not amount to an angle of 10 degrees. None of them, however, have been admitted, except where the change was at least so considerable, that the micrometer which was used on this occasion could ascertain the change with a proper degree of accuracy. Two of the stars, indeed, have hardly suffered any alteration in the angle of position: but with them it will be found that a change in their distance has been so ascertained as not to admit of any doubt. Thirteen of the stars have altered their situation above 10 degrees, but less than 20. Three stars have undergone a change in the angle of position, of more than 20 and as far as 30 degrees. The six remaining stars afford instances of a still greater change, which, in the angle of position of some of them, amounts to more than 30 degrees; in others, to near 40, 50, 60, and upwards, to 130 degrees.'

The details of this paper, if not very interesting in themselves, afford matter for much curious and important speculation.

from p. 37.
R.W.

ART. IV. *Mr.* Malkin's *Scenery, Antiquities, and Biography of South Wales.*

[*Article concluded from p.* 363.]

WE parted, *pro tempore*, from this instructive tourist in Brecknockshire; and we now rejoin him in the adjoining province of Radnor, where he finds that the English language has made earlier and more extensive inroads than into any other of the bordering counties. We have not, neither has Mr. Malkin, heard of any method of accounting for this fact; and that which he proposes, he afterward himself shews to be insufficient.

The tragic event which closes the history of Welsh independence stands closely connected with a venerable ruin now illustrating

illustrating this county; an object which animates the pen of Mr. Malkin, and imparts to his narrative that interest which is so much favoured by local associations:

'Aberedwy Castle and its neighbourhood, while closely connected with Cambrian history, afford picturesque objects the most attractive, to fix and detain, as well as engage, the attention. The village is denominated from its situation at the mouth of the Edwy, where that river falls into the Wye. Such situations are favourable both to beauty and grandeur, and in no instance more so, than in the present. The castle is so placed, as in a great measure to command both streams. It belonged to Lhewelin ap Gruffyth, the last independent Prince of Wales, and was his last refuge. It would appear, indeed, as if the Prince's affairs were not in a desperate situation, at the time of his death, and that he might still have been at least troublesome to Edward, but for the treachery of his unworthy countrymen. His friends had, it is true, been overthrown by the king's party, though even there the victory was purchased by the loss of William de Valence, a promising youth, and cousin to Edward. In the mean time, Lhewelin ap Gruffyth had laid waste the country of Cardigan, and spoiled the lands of Rees ap Meredith, who sided with the English in the war. After this exploit, he unfortunately quitted his army with a few friends, and came to Buallt, which he had taken from the Mortimers. In his castle of Aberedwy he designed to have remained in quiet and obscurity for a time, plotting with the neighbouring chieftains the deliverance of their country. As he passed by the banks of the Wye, in his way from Buallt to Aberedwy, he fell in with Edmund Mortimer's party, who, as natives, recognized their lawful prince. Such, however, was their respect for his person, that, though attended only by his esquire, he was suffered to gain the valley of Aberedwy without interruption, and there held his intended conference with the Welsh lords. The enemy had obtained intelligence of his position, and had recovered from the reverential embarrassment into which his first appearance had thrown them. They descended from the hill, but found the bridge over the Edwy, near the mouth, securely kept, and its passage manfully defended, by Lhewelin's adherents. The traitors of Buallt, as they have ever since been denominated, then led the English to a ford, across which they sent a detachment, under the command of Walwyn, a gentleman of Hay, some remains of whose palace are still to be seen there. Walwyn thus gained possession of the prince's retreat, and attacked the defenders of the bridge in the rear, but not till after Lhewelin had made his escape. The snow was on the ground; and the tradition of the neighbourhood is, that he adopted the stratagem of reversing his horse's shoes, to deceive his pursuers; but the smith, to whom he had recourse, betrayed the circumstance to the enemy, so that it was with difficulty he reached a narrow dingle, and there concealed himself. As far as I have been able to learn, the historians do not record the stratagem, through they agree substantially in the relation of the general facts. He was not very far from his main army, to which he was lying in wait to escape, when he heard the noise of horsemen,

surrounding

surrounding the grove that gave him shelter. He was unarmed and disguised; but Adam Francton, I believe, a common soldier, put him to death without knowing the value of his prey. The few friends, who had followed him in his flight, unacquainted with the melancholy catastrophe, stood their ground, and fought boldly for some time, but were at length overpowered by numbers, and compelled to quit the field. The victorious English began plundering the dead of the valuables about their persons, when Francton recognized his victim, whose head he sent to the king at the Abbey of Conway. It was received with savage triumph, and indecently exhibited to the populace on the tower of London.'

Landrindod Wells in this county furnish, if we are correctly informed, medicinal waters of singular efficacy; and if the fact be so, they ought not to have been so slightly mentioned as they are by Mr. Malkin. These healing reservoirs, formed by the hand of nature, claim at least as much notice as interesting ruins, or striking scenes.

On Mr. Malkin's entry into Cardiganshire, the antient fame of its mines leads him to sketch a history of our public policy in regard to those precious sources of wealth. It is to the returns yielded by the mines of the north of this county, that the metropolis is indebted for its abundant supply of water; since the fortune, which Sir Hugh Middleton realized here, he expended in the great undertaking of conducting the new river to London. The final losses and ruin of this public-spirited man are well known.—The profits of these mines may be conjectured, when we are informed that Mr. Bushel, who succeeded Sir H. Middleton in the concern, had not been engaged in it more than ten or twelve years, when he was able to clothe the whole army of Charles I.; and to accommodate his majesty with a loan of 40,000 *l.*, though he could scarcely entertain any hope of being ever repaid.

Of the northern part of this county, it is here remarked:

'The whole of this rugged region is one immense reservoir of metallic treasure, awaiting only the spirit of enterprise, and the hand of industry, to draw it into light and use: but enterprise and industry are not the characteristics of this country, except among a few inhabitants of the higher order: and as they are generally men of landed property and ancient family, their attention is turned to agricultural, rather than commercial improvement.'

The general character of this sequestered part of the island is thus drawn by Mr. Malkin:

'Cardiganshire, in a picturesque and romantic point of view, is the most striking county of South Wales. Its northern boundaries are scarcely to be distinguished as to character from Montgomery and Merioneth, on which it borders. It does not possess the unintermitted interest and endless variety of Glamorganshire. We travel over many a dreary

a dreary mile to reach its beauties: we often find barrenness without grandeur, or cultivation without fertility: but the scenes for exhibition are on a large scale, and in a great style. The journey is not so pleasant, as in the more frequented districts; yet is it on the whole better worth taking. There is nothing in South Wales worse than the worst part of this county; but Havod and the Devil's bridge, will not shrink from a comparison with the finest scenes in North Wales. In one instance particularly is there a resemblance between the counties of Cardigan and Glamorgan; though the circumstance is more striking in the former, because the dimensions of the places where it is observed are more august in magnitude, and therefore more surprising in effect. We are accustomed to speak of the mountains about Havod, the Devil's bridge, the vale of Rydoll, or the vale of Tivy. Yet if we bear in mind the nature and surface of the country, we shall be apt to consider those giddy precipices and stupendous dingles produced rather by a profound sinking of the earth below its common level, than by the elevation and swell of hills above it.'—

'It may likewise be remarked, that the face of the country, where it is not highly picturesque, is very rarely pleasant. The ordinary appearance of things, in their present state, is impoverished and hungry; though much is annually and even daily effected, towards general cultivation and improvement. The banks of rivers, the dingles, the rocks, are either grand or beautiful, and sometimes both: but the flats are for the most part dreary and uninteresting, affording neither objects, particularly gratifying to the eye, nor topics of speculation, with a view to the present moment, of sufficient magnitude to engage the economist. In the latter point of view, Cardiganshire is yet in its infancy; and this very circumstance, considering the hopes it holds out for the future, introduces it with peculiar attractions to the perhaps visionary contemplation of the philosopher. Its capabilities are not easily to be estimated up to their extent; but they must be estimated at a high rate. The resident gentry, who are at present in the occupation of the estates happen in very many instances to be men, whose sentiments and knowledge of the world are not confined, as is too often the case much nearer the metropolis, within the sphere of their own quarter sessions and county politics. These gentlemen begin to be animated with the ambition of becoming improvers. Should their example lead the absentees to return to their own homes, and pursue similar objects, the embryo will soon assume its distinctive shape and features, and push forward its gradual and healthy growth towards maturity. It is a great misfortune to the northern part of the county, that though there are many ancient mansions, few of them are tenanted, owing either to minorities or voluntary absence. A person, who takes a deep interest in the prosperity of a favourite neighbourhood, enumerated to me a list of proprietors, all immediately surrounding that neighbourhood, who draw out of the country twenty five thousand pounds annually, without ever seeing the spot from whence they derive their wealth; consequently, without circulating any part of it either in hospitality, or in the judicious and liberal employment of the poor, rather for the sake of employing them, than for the advantage to be derived from their labours; a duty, which the

the masters of large property owe to their own situation in society. When it is considered, that this great sum is taken away, not by one overgrown lord, whose absence might be a blessing, but by several land-owners of from one to five thousand pounds a year, a description of persons to form the head-quarters of every thing useful where they reside; when it is considered further, that it is taken from a poor country, where it constitutes no mean proportion of the whole rental, the injury will be duly appreciated, and the fact will account for the retarded influence of the example instituted by the few, but valuable residents. The southern part of the county is better inhabited, and the effect is visible.'

Mr. M. states this part of South-Wales to be the strong hold of the antient British language. He enters into an interesting disquisition on the advantages and disadvantages of its retention: but, if knowlege and civilization be beneficial, there can be no doubt that its disuse is to be desired.

The description of the approach to Havod, the residence of Mr. Johnes, from the Rhaiader side, seems to have roused the utmost enthusiasm and brought into exercise the best powers of our traveller.

'The entrance to Havod by this approach is at the shepherd's cot, on the hill to the south. The descent by the foot-path from Pentre Brunant Inn is steep and romantic. The foot-bridge across the stream affords a scene of picturesque and entangled wildness. The hard and milk-white rocks above are worn into a whimsical variety of shapes. The wood around and below hangs its ornamental fringe over the rugged workmanship of nature; while the torrent, foaming between its rough and deepened confines, salutes both the eye and ear in its tumultuous passage down the declivity. The encircling hills, which hem in the low recess on every side, with here and there a single cottage on their brows, impose an aspect of dignified retirement on the whole, while the lower view, penetrating the groves that exquisitely furnish what the name implies, a summer retreat, gives a foretaste of the pleasures to be enjoyed within the domain. It is a characteristic of Havod, that it does not unfold itself at first: there is no approach by which the stranger's admiration is arrested at the gate. The way by the shepherd's cot, leading only round the farm, is not a carriage road. It is the least striking of all the entrances, and therefore perhaps the best. Some of the younger plantations form the only clothing of the hills in this angle; but these promise hereafter to rise into stately woods. For some little way, we encounter the roughness and disorder of an entirely new creation. High as is the ground on which we stand, the ulterior prospect is intercepted by a massy rock of great compass and elevation, protruding its sharp corners and projecting fragments in every direction, almost divested of soil, and but lately a mere object of barren horror. Yet has this hopeless experiment been submitted to the planter's hand, and that with practical success. Every year the hardy firs are extending their bolder shoots, and more richly adorning that ruggedness by contrast, which their utmost luxuriancy can never

never tame. If such be the character of this rock, as you pass under it on high ground, I need scarcely say how ornamentally it appears, when viewed at various points from the depth of the valley. The road winds round this promontory, and escaping from its obstructions, suddenly opens on such an assemblage of beauty and grandeur, stretched out to the very limits of the perspective, as few spots in this island can equal for surprise and singularity. After having been travelling at the foot of Plynillimon, to find the bed of the Istwid, with its groves and meadows, still far beneath the level on which we are standing, is so unexpected a circumstance, that we rather start, as at the withdrawing of a curtain from before a picture, than believe it a reality. The winding of the river, here foaming impetuously over rocks, there spreading its broad and glassy surface, like a lake; the endless woods, hanging on the mountain sides in long array, sometimes rising to the top, but oftener contrasted by the naked ridge; some planted there by nature, before all attested evidence of human habitation; yet more that owe their luxuriance to the novel and well-directed efforts of their owner; tracts of cultivation, picturesquely circumstanced, breaking out in the distances, and destroying the uniformity;—all these, and a thousand other undescribable beauties, conspire to render the first general view of this place so satisfying, as to set at defiance all hazard of disappointment from the most sanguine anticipation. Nor will even the annual visitor look with a satiated eye at the growing improvements of the scene, whether natural or artificial. The point of view I am describing is still further adorned by the elegant spire of a beautiful little church, embosomed in the highest woods of the opposite hill. This church was finished but a few months before my arrival, and had no existence when the latest description of Havod was written, but now rises into one of its first ornaments, and announces to the stranger a new order of things in the wilds of Cardiganshire. At the time of my summer visit, I had not the advantage of being with the family: but I had been overtaken by appointment on my way, by an intelligent and indefatigable friend, in whose company I had determined to explore, whatever we could discover that was interesting, beyond the route of the customary attendant. We immediately decided to make for the church; and, for that purpose, leaving the broader road, crossed a wooden foot bridge, with one rail, picturesquely overhung with a luxuriant oak, over a deep-bedded, black, and rocky mountain brook. The natural timber here is nurtured and drawn up, under the protection of the warm and sheltered dingle, to a size and growth the most magnificent and flourishing. The ascent to the church through the wood is steep, but the path is secure and smooth. The churchyard may rival, for romantic accompaniments, that of Aberedwy, and for interest, almost Briton Ferry. It commands, through a natural lattice-work of intervening groves, the cultivated valley below, and the naked sheep-walks of the heights opposite. It is difficult to avoid smiling at the pompous devices, by which the country people aim at testifying their respect for the deceased. They sometimes even aspire so high, doubtless by the benefit of clergy, as to tag their vernacular panegyric with a Latin couplet. With respect to the church

church itself, I shall reserve what I have to say of it, till I come to speak of the establishments at Havod. We descended, by another richly sylvan path, through the hanging wood, and came out at the bottom of the mill cascade, on the mountain brook before mentioned. Here is a simple alcove, which at once affords accommodation to the admirer of nature, if he wishes to prolong his stay, and adds an unobtrusive decoration to a spot, frowning on the higher pretensions of art. The volume of water is rather scanty except in floods; but the fall is so broken by intervening rock and foliage, and the top altogether screened by a huge mass, that its occasional poverty is not disclosed; indeed, after tempests, it forces its way over every obstruction, and tumbles headlong in one enlarged and tremendous cataract. It is most advantageously seen from the building, at the distance of some hundred feet. Between it and the alcove there is a rustic foot-bridge, which composes well in the picture. The pool at the bottom boils impetuously, and the current rushes forward, struggling among rocks, or ingulphed in deep cauldrons, and darkened by the shadows falling from the excavated sides. The whole course of the brook to the river is so steeply inclined, that it furnishes an uninterrupted succession of something approaching to cascades. We now pursued the path through the woods, with occasional spots of pasture and tillage, seen through the opening vistas, till we came to the new carriage road to the house. Here the grand masses of wood, which clothe the hills, the Istwid again roaring obstreperously along its bed, or sometimes sweeping over its broad and pebbly channel, offered themselves more amply to our view at every step. A sudden turn, most judiciously managed, brings the stranger unprepared, almost before the very portico of an elegant mansion, which he had been expecting to have descried from afar. The situation of the house is admirably chosen, commanding the river with its winding vale from the shelving ground on which it stands. The lawn slopes elegantly, but naturally, down to the water; and immediately behind it, rises a most beautifully wooded hill, as if formed for the purpose of giving shelter and an air of repose to a classic residence. Majestic woods, reaching to a great extent along the acclivity, at once protect and adorn the chosen spot; while the sheep-walks on the other side the Istwid, topped by rocks, that thrust their projections among the very clouds, remind us by what a style of nature we are surrounded, in the midst of an artifical paradise.'

Havod has been so often described, that we shall only farther take notice of two particulars which are stated in the present masterly account of it:

'In laying out the grounds, art has been no further consulted, than to render nature accessible. Indeed, nature has in this country so obstinate a will of her own, that she would scarcely suffer a taste, the reverse of that so purely displayed, to interfere with her vagaries. There is one reflection which is particularly pleasing at Havod. Notwithstanding all that has been done, the place is yet in its infancy. Most of the fine residences in England are finished, and many beginning to decay. But Havod, fifty years hence, will stand alone in grandeur, if the plans of its first former are not abandoned by its successors.

cessors. What we now see, is the fruit of only twenty years. In 1783, it was a wilderness. There was, indeed, an old house belonging to the family; but it was deserted as an untenantable residence, and the very estate held of little account. In 1783, Mr. Johnes determined to settle here. In 1803, Havod was as I have described and as the numerous friends of the owner can bear witness to having seen it. Hills, planted by the very hands of the present inhabitants, have already risen into opulence of timber; other hills are covered with infant plantations of luxuriant promise; and more of the lofty waste is now marked out, to be called into usefulness and fertility, in a succession of ensuing autumns.'—

'There are other besides agricultural institutions, of a nature scarcely to be expected in such a place. A printing press, with all the necessary materials for carrying on large and extensive works, is established in the grounds. Here Mr Johnes is printing his translation of Froissart, under his own immediate superintendance. *'

In this vicinity, are the ruins of the Abbey of Strata Florida, or Ystrad Flur.

Mr. Malkin does not pass by Crosswood Park, the property of Lord Lisburne, without paying a due tribute to Sir John Vaughan, its former owner, and the ancestor of the present possessor, who was Lord Chief Justice of the Common Pleas in the reign of Charles II.

In sketching the charms which a village in this neighbourhood derives from the ruins of an antient castle, and from very peculiar scenery which it commands, Mr. M. adds:

'But this sequestered retreat among the mountains has an object of more interest than a mouldered castle, to engage the attention, in Ystrad Mirk school, endowed by the late Edward Richard, a self-taught scholar, who was master of this school for many years. He was a native of this place, and became an eminent Welsh critic, as well as an elegant pastoral poet. He was in habits of close correspondence with Mr. Lewis Morris †, Dr. Philips, and other men of his time, learned in the antiquities of Britain. Mr. Lewis Morris's sons were Mr. Richard's pupils; and it appears from the tenor of the letters which passed between those two gentlemen, that the latter was more critically versed in classical literature, than the generality of those who are engaged in the elementary department of public instruction. The school has maintained its reputation since his time, and occasionally supplies Oxford with some of its students.

'The descent continues from Ystrad Mirk to the plain, through which the Mirk passes. The river is to be crossed, before you reach Pentre Rhydvendiged, or the village of the Blessed Ford, a poor hamlet on the banks of the Tivy, in which it may be for the benefit

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* See our last Review, page 337.

† An interesting account of Mr. Morris occurs in a preceding page of this work, and we intended to have quoted it: but our limits oblige us to alter our design.

of

of some solitary traveller to be informed, that there is a bed. Such an accommodation is not every where to be met with. It forms a new epoch at Pentre Rhydvendiged, the fame of which had reached my ears at some distance; I therefore depended on it, and found it very acceptable at a late hour, though composed of straw. The next morning I went in search of Ystrad Fflur, with its ruined abbey.

'This religious house, of reverend repute in monastic annals, was founded by Rees ap Gruffyth, in the year 1164; but to what order of monks it was devoted, is not precisely agreed among our antiquaries. It immediately became a sort of head-quarters for whatever was civilized, and that was but little, in those turbulent times, and in this uncultivated tract. It had its hospitia and its cells established in every direction. We have already seen that it divided with Conway the pious and honourable charge of depositing and carrying on the records of the principality. The bard and priest were associated in this important office. Several copies of Caradoc Lhancarvan were preserved there, and the successions recorded from the year 1156 till the moment of Lhewelin ap Gruffyth's unhappy fall. At that period, these reverend gownsmen were the bearers of their prince's remonstrance, and interceded with the Archbishops of Canterbury and York for their good offices in relieving him from the insults and oppressions of the Marchers. It was likewise a place of interment for many princes of South Wales. Among others, Owen, the son of the founder, died here in the year 1190. Another son, Gruffyth, who followed his father's steps, and succeeded him in martial prowess, as in government, died on St. James's day, 1202, and was buried here with great solemnity. In 1204, Howel ap Rees was buried by the side of his brother Gruffyth. This Howel, being blind, was slain by the machinations of another brother. But not to enumerate every instance of princely interment at this abbey, Lhewelin ap Jorwerth, in the year 1237, invited all the lords and barons of Wales to Ystrad Fflur, and required from them the oaths of fidelity and allegiance to his son David. Those who now visit the spot will scarcely credit, that the whole country round could furnish accommodation for such a company, or that this could be the theatre of ceremonies, such as are solemnized with us under the awful roof of Westminster. Lhewelin ap Jorwerth was not buried here, but at Conway. During the wars of King Edward the First with the Welsh, this abbey was burnt down; but it was rebuilt, and remained till the dissolution of all such establishments. With respect to its situation, it illustrates the proverbial good taste of the monks, who prevailed with their founder to place them in the best meadow land of a district not abounding in fertile spots, under the protection of mountains not far distant, on the banks of a fresh and rapid stream. It is to be lamented, that a place of so much interest and importance should have been so totally subverted. There is a very fine Saxon arch, of freestone. This, with the trees about it, forms a very picturesque subject; but there is nothing else remaining that deserves notice. There is not even the fragment of a tomb or monument. The present church is built from the ruins of the ancient, but occupies a very small portion of its area. Some part of the cloister and infirmary may be traced,

but nothing is distinct enough to afford any gratification, except the gateway.'

The instances of Lewis Morris and Edward Richard prove that there are persons among the Welsh, who cultivate their original literature with zeal and industry. We have sometimes heard this people reproached with the absence of all characteristics of this sort: but these instances prove the charge to be without due foundation; and it is probable that many others might be furnished by those who are conversant with the country and its language.

The tradition that the banks of the Tivy were formerly inhabited by beavers is supported by Mr. Malkin. He thinks, with reason, that the laws of Howel Dha, which fix the price of the beaver's skin, are conclusive on the subject; and he indulges in some pleasantry on a mistake in Mr. Pinkerton's Geography, respecting the extent of the navigation of this river:

'I cannot help adding to the errors and oversights of our hasty and ephemeral writers, a positive inaccuracy of Pinkerton, in his geography who states that the Tivy is navigable to Lanbeder. How do the vessels essay their somerset, or fling themselves to the top of the stream, when they encounter the salmon-leap at Kenarth? How do they scud along the twisted channel with all its obstacles of many-formed and ever-varying rocks, between Newcastle in Emlyn and Llandyssul? The fact I apprehend to be, that barges have little occasion to come beyond Pont Llechryd, and that they never have come much further. At present, a dam in the river, to supply a short canal for the purposes of the tin works, effectually precludes all passage beyond the bridge just mentioned. I do not allude to this circumstance for the purpose of cavilling at so valuable a work, but to correct one of those mistakes, which must befal every writer, relying, in a considerable degree, from the nature of his subject, on the information, whether oral or written, of others.'

When Mr. Malkin comes within the confines of Pembrokeshire, his attention is engaged by the English part of the inhabitants, who occupy four out of the seven hundreds, and seventy-four out of the one hundred and forty-four parishes which the county comprizes. The testimony of history to their Flemish origin is uniform; and for the use of the English language by them, Mr. M. accounts by the supposition that they had resided a considerable time in England before their final migration to this district, and that great numbers of Anglo-Normans were intermixed with them.

Relying on certain passages in the Triades, Mr. M. concludes that the original inhabitants of this island were not so completely extirpated as it has been frequently supposed; and he goes so far as even to state that the present English people are much more the descendants of the Britons than of the

Saxons. That the extirpation was not complete is a notion which is favoured by some glimmerings in original writers, and which is at the same time reasonable. In Kent, and in the west, the hostile nations seem to have coalesced so as to form one people: but to speak generally, so decided is the voice of history, the British and English remains concurring, that we cannot acquiesce in the conjecture of the ingenious author. He informs us that the antient Iberians and Gauls constitute the great mass of the French and Spanish nations at this day; and he notices a fact which furnishes a strong presumption in favour of the supposition, namely, that the present French and Spanish languages are little more than barbarous or greatly corrupted Latin. Let us apply this test;—is the Saxon or Anglo-Norman a corrupted Welsh? Even on the assumption of a general but gradual extermination of the antient population, we are amazed at the paucity of the terms of the old dialect which occur in the language of the successful invaders. Mr. M. maintains that the Welsh gave way to the Saxon, as the Iberian and Gallic dialects did to the Roman. The ascendancy of the Roman tongue in these countries arose from length of time, from the superiority in mental cultivation of those who spoke it, and from the residence of troops and civil administrators. In this case, the language of the victors prevailed: but, when the conquered are the more polished people, their dialect, as in the instances of modern France and Spain, and also in that of China under the Tartarian conquests, retains in a greater or less degree its ground. The antient Britons were a polished people compared with their invaders; and had that coalition taken place which Mr. Malkin supposes, much of the old language might be traced in the antient Saxon and our present Anglo-Norman dialects. The conquerors, too, would have been indebted to the vanquished for their civilization and their conversion to Christianity; which, however, were effected by continental missions. With every disposition towards it, therefore, we do not feel that we can give any countenance to this pleasing hypothesis of Mr. Malkin. If his attention should be farther drawn to the subject, and he should be able to deduce any facts in support of it from original writers, we shall with great satisfaction attend to his researches, and candidly examine a conclusion which our feelings lead us to wish should be well founded.

Mr. M. having indulged in these disquisitions at some length, the page is again devoted to the professed objects of the work. Kilgerran Castle, and the exquisite approach to it along the Tivy from Cardigan, first engage the attention of the tourist; and he ably and happily describes the scene. He finds that, in

the miserable little town of Kilgerran, lived, during a great part of his days, Thomas Phayer, first a barrister, and then a physician and a man of letters. He was a person of much celebrity in his time; he translated ten books of the Æneid; and, as the author observes, he divides with Surrey and Wyatt the merit of bringing the country acquainted with the concealed treasures of the Mantuan Muse. Phayer was also a contributer to the *Myrroure for Magistrates*, which work was in high repute in the reign of Elizabeth, and furnished many hints to Shakspeare.

The description of St. David's, and of the various curiosities of art and nature to be found in this county, are so well known that we shall pass them over. We find it more difficult to omit the notice of those biographical sketches which a Barlow, a Stepney, and the several members of the Pembroke family present to the interesting pen of Mr. Malkin: but these, and the improvements of Mr. Mirehouse, with his agricultural merits, must give way, to make room for a subject which the parish of Manorbeer has the honour of furnishing:

'Girald, who has been so frequently quoted as an early authority on antiquarian subjects, was born in the parish of Manorbeer. If we may give credit to his own complaint, he was very unfortunate; for the English did not love him, because his mother was a Welshwoman, and the Welsh hated him, because his father was an Englishman. He was descended, on his mother's side, from Rees ap Tudor, and his father was of the Barry family. In his memoirs of himself he is profuse in his instances of early devotion to the church. His uncle, David Fitzgerald, was Bishop of St. David's, and, in all probability, not only assisted in his education, but contributed to determine his choice of a profession. He went to France for improvement about the year 1169, and was made rector of the public schools in Paris. He returned at the end of three years with a high reputation as a rhetorician. He immediately entered the church, and, with a laudable zeal for its welfare, obtained a vice legantine authority to enforce strict discipline, together with the tithes of wool and cheese, all of which had been scandalously neglected in the diocese of St. David's. The Archdeacon of Brecknock, who was old and infirm, found himself unable to comply with the requisitions of his order, by leading a single life; for which reason it was determined that Girald, who from his youth and vigour might be supposed competent to live alone, and unlikely to commit the crime he prosecuted in another, should supply the place of the suspended ecclesiastic. In the year 1176, when Girald was not more than thirty years of age, his uncle the bishop died, and the chapter elected him for the successor; but he declined the appointment, for fear of giving umbrage to the king, who had not been consulted, and was not likely to have approved a man of powerful family interest in the principality. The Archbishop of Canterbury wished the election to have been confirmed; but the very argument of the candidate's great learning and high connexions

pleaded strongly against the measure in the mind of a jealous monarch. After this question was decided, Girald went to Paris a second time, and was elected professor of canon law in that university; but he refused the honour, and returned to his native country about 1190, when he found the diocese in commotion. The chapter had joined with the inhabitants in driving away Bishop Peter, and the administration was committed to Girald, who seems to have exercised his authority honestly for the reform of abuses. There were many appeals to Rome on contested points; but the quarrel was at length reconciled, and the bishop restored. He was now made chaplain to Henry the Second, and continued in his service for several years, but without any accession of ecclesiastical dignity. He went with Prince John to Ireland as his secretary; but refused two bishoprics, rather than incur obligations to a patron in whom he discovered early marks of hostility to the church. On his return from Ireland he finished his topography of that country, and went to Oxford for the purpose of reciting it in public. This academical exercise lasted three days, during which time he fed the body as well as the mind; for he entertained the poor of the city on the first day, the doctors and eminent scholars on the second, and the ordinary students, the citizens, and the soldiers of the garrison, on the third. His progress through Wales, to preach the crusade with Baldwin, has been already noticed; and to this journey we owe the Itinerary, to which subsequent topographers have been very considerably indebted. Having been signed with the cross for the voyage to the holy land, he was obliged to procure a dispensation, that he might stay behind to assist the Bishop of Ely in the government, during the absence of King Richard. During this time he might have had the bishopric either of Bangor or Llandaff, but he rather chose to wait for that of St. David's, to which he was nominated on the vacancy. He had previously given offence to the archbishop, by contending for the exemption of that see from the metropolitan authority of Canterbury; in consequence of which the canons received a mandate to elect the Prior of Llantony Abbey. The cause was referred to Rome, and Girald was appointed spiritual and temporal administrator by the pope during the period of litigation. After some time, growing weary of a hopeless struggle against superior power, he desisted from all further opposition, and resigned his archdeaconry in favour of his nephew. The remainder of his life was principally passed in retirement, and in the pursuit of his literary labours. The leading feature of his character seems to have been a fervent desire at once for the aggrandizement and reformation of the church. In early life, it can scarcely escape the suspicion of having been ambitious or mercenary; but those motives seem to have subsided, and to have given place to purer views. As a writer, his puerilities are not to be endured, if tried by the standard of the present age; but his composition is elegant, and his matter useful, in a degree that could scarcely be expected from the literature and manners of the times in which he lived. There is a very uncandid life of him in the Biographia Britannica; but Dr. Kippis has in some measure softened its asperity by his concluding note.'

Mr. Malkin thus describes the county of Caermarthen:

'The surface of this county in general is hilly; so that the features of the landscape are characterized by the bold and striking. The vales are many of them among the richest of the principality; though they may not perhaps be accompanied with so many picturesque circumstances. The villages near the sea coast are frequently beautiful; but in the north of the county their condition, and that of the solitary cottagers, is the most miserable that can be conceived. The manners of the people are not on the whole so pleasing as in most parts of Wales. There is, particularly at the western extremity, a jealousy and rudeness, which arise from the neighbourhood of people sprung from different families. The adjoining hundreds of Pembrokeshire are English; and I apprehend that there is no part of the principality in which an Englishman is so unpopular. To the north and east the hills rise into mountains. The vale of Tovy is seldom more than two miles in breadth; and it abounds with beauties. The vallies through which the smaller rivers run, are in general retired and pleasing; but their aspect is more uniform than those of Glamorgan and Cardigan. The rural character is not heightened by so many scenes of pleasing wildness. The mountains, which occupy a considerable proportion of the county, are in general black and dreary, with every thing to excite a feeling of wretchedness, and nothing to inspire an idea of sublimity. This observation does not apply to the tract on the north of Llandilo Vawr and Llandovery, but the style of nature there is intirely that of Cardiganshire on which it borders, though the geographical division requires it to be noticed under the head of Caermarthenshire. The climate and fertility of this county are much celebrated, though they are not found to be favourable to wheat. Barley and oats are the most profitable crops, and great quantities of the latter are exported to Bristol. The black cattle and horses bred on the hills, fill all the fairs of the neighbouring district, and contribute in a great measure to the support of the farmers, who depend much on the right of mountain. The woods have suffered greatly of late years; but they are still abundant. There is plenty of limestone and coal in many places.'

Llaugharne, a striking little town in this county, the birth-place of Dean Tucker, calls from our author a neat biographical sketch of that well-known character.

In this neighbourhood, also, is classic ground, rendered interesting by a transaction which ought to command far more veneration than those in which the feats of arms are concerned, and which it is much more pleasing to call to recollection. We cannot forbear accompanying our traveller thither, to receive from him the tale which consecrates the spot.. When, all around, nothing was heard but the din of arms, when there seemed to be hardly any other law than that of the strongest, a sage and a hero proclaims the obligations of justice, and places the persons and property of his subjects under the safeguard of an equal and impartial code;

'Another

'Another excursion is to be made from Llaugharne to Whitland, where the vestiges of an ancient abbey are to be traced. Near it is the field where, about the middle of the tenth century, Howel Dha resided in a house formed of white wattles, while he and his legislative assembly from every part of Wales were framing the code of laws which bears his name. This field is at the village of Whitland. The style of common building for private persons must have been simple indeed, when a structure of such materials was deemed sufficient for a prince in the fullest exercise of his sovereign authority. When this great work of legislation was completed, three copies were written, one of which was to follow the prince's court, for his personal guidance, and the other two to be deposited for the use of the provinces, one at the palace of Aberfraw, and the other in that of Dinevowr. Neither did this indefatigable prince rest satisfied even with this solemn enactment. He went to Rome with a company of bishops and learned men, for the purpose of reciting the provisions before the pope, who gave them the sanction of his authority. All causes relating to inheritance of land were to be adjudged by the king or prince in person, who sat on an elevated chair, with an elder on each side, and the freeholders ranged next to the elders. In another division of the court before the king, on a lower seat, sat the chief justice of the principality, with the priest on his right hand, and the ordinary judge of the district on his left. As soon as the court was opened, the plaintiff entered the third division on the left side, and took his station facing the ordinary judge, with his serjeant at his right hand, his advocate behind him, and his champion in the rear of the advocate. The defendant occupied the right side of the court, with his attendants in the same order, and stood facing the priest. The witnesses were placed at the lower end, between the champions of either party, opposite the chief justice. The middle space of the third division was kept clear, that the witnesses might be distinctly seen by the prince and chief judge while they were giving their evidence. When the depositions were concluded, on a signal given by the serjeants, the chief justice, priest, and ordinary judge, retired to frame their verdict for the consideration of the king or prince, who, on receiving it, consulted with the elders, and passed sentence, if the right was clear, or referred it to be tried by the champions, if it was obscure. This court was not held in any hall or covered building, but in the open air.'

The town of Caermarthen occasions Mr. Malkin to notice the tales which occur in antient and modern romances respecting the unrivalled magician Merlin.

Carreg Cennen Castle does not seem to have presented itself at an auspicious moment to the view of Mr. Malkin: since otherwise it could not have failed to produce in his mind impressions corresponding with its sublime singularities; and it is to be regretted that they did not engage more of his contemplation, and employ the best efforts of his pen. There are certain aspects of this ruin, which are not equalled by any thing of the kind that we have ever seen.

We cannot agree with Mr. Malkin that the vale of Tovy owes any of its celebrity to the poem of Dyer; since its genuine beauties require no adventitious aid, if the traveller be instructed to occupy the proper stations, and to make the necessary variations in the road: but we admit that they are not views adapted for the pencil. Mr. Malkin does not seem to have been directed at Caermarthen to the points of view in its neighbourhood, which exhibit the Tovy vale to the most advantage: but he describes the sweet situation and charming grounds of Dinevor with his usual felicity and discrimination.

This county boasts of a hero in the person of Rice ap Thomas, whose public conduct had a decisive influence on the succession of our kings, and in fixing on the throne monarchs of antient British blood, a race to whom the kingdom owes its principal blessings. To Henry VII. Britain is indebted for the reduction of feudal rule, and the ultimate acquisition of Scotland. Henry VIII. held in his hands the balance of Europe, and freed the country from the domination of Rome; and the many glories and blessings of Elizabeth's reign it is needless even to intimate. The grandson of this benefactor of Henry VII. was attainted by that king's son, and his immense possessions were confiscated.

Mr. Malkin having entered Wales by Glamorganshire, and traversed its inland and northern parts, again re-enters it, and, directing his course along the coast, closes a survey of the southern division of the principality which does great credit to his general attainments and accomplishments; and for which every reader who is curious in this pursuit, or who wishes to see the same tract of country to the best advantage, will feel greatly obliged to him.

It is observed, not less justly than candidly by Mr. M. that, though many of the productions of his predecessors on the same subject have been ingenious, they have been hastily compiled; and he tells us that he would not have submitted the present work to the public, had he met with any author who had paid the same attention to South Wales which Mr. Pennant bestowed on its northern divisions. The performance of Mr. Malkin will not appear to disadvantage by the side of that of the respectable Naturalist and Antiquary.

We cannot speak in very high terms of the engravings which accompany this volume. An Index is wanting.

Jo.

ART.

ART. V. *Euclidis Datorum Liber, cum Additamento; Necnon Tractatus alii ad Geometriam pertinentes. In usum Juventutis Academicæ. Curavit et edidit* Samuel, *Episcopus Asaphensis.* 8vo. 6s. 6d. *Oxonii, è Typographeo Clarendoniano. Londini, apud* Payne & M'Inlay. 1803.

THIS is the third tract, in point of time, edited by Bishop Horsley for the use of the young mathematicians of Oxford*. Its contents are Euclid's Data; a Selection of Problems, with their Geometrical Solutions; a Book on Spherics; the Quadrature of the Circle according to Archimedes, with Eutochius's Commentaries; the Sieve of Eratosthenes, through which all but prime Numbers pass; a Tract on prime and composite Numbers; and the treatise of Keil on the Nature and Arithmetic of Logarithms: to which are added, by the Right Rev. Editor, Notes and an Appendix.

At the end of the Appendix to the book of the Data, the Bishop subjoins a scholium; in which he concisely, and with considerable discrimination, marks out the respective provinces of Geometry and Algebra. The latter science, he thinks, is an incompetent, or at least an incommodious instrument in the solution of problems, into which the situation and inclination of lines enter as conditions:

'*Linearum vero* (says he) *plurium ut et partium ejusdem curvæ, relatio duplex est. Quantitate enim distinguuntur et situ. Algebra interea in eo versatur unice, ut meras quantitatis relationes expendat; quas optimo certe compendio indagatur, et ex notis ignotas mira facilitate promit. Meras autem dico quantitatis relationes, quæ ex situ nullo modo pendent. Situs linearum varios dignoscere, et cum alias omnes tum et ipsius quantitatis relationes, si quæ, ex situ oriundæ, vel lineis ipsis, vel figuris, quas lineæ claudunt, inter cedant, explorare, id, ni fallor, Geometriæ munus est. In problematibus autem plerisque, solutio eorum ex utrâque relatione pendet; situs dico et magnitudinis; et compendiosius saltem ex utrâque junctim, quam ex hâc vel illâ seorsim elicienda est.*'

After this impartial statement, the R. R. writer proceeds to remark that, in mere calculation, many circumstances of position, flexure, &c. are neglected; so that, after much perplexing operation, a result is obtained, from which either no construction, or none that is convenient, can be formed. This is partly true. If a construction be required, and the inclination, position of lines, &c. enter as conditions into the problem, then, if the problem be put into equation, merely by the employment of symbols x, y, a, &c. denoting lines, it may happen that, after much algebraical operation, a result may be obtained without an obvious mode of construction:—but then we

* See Rev. Vols. xxxvi. and xlv. N. S.

should

should say, the problem is unskilfully put into equation. Little, however, can be understood from these general statements; and the learned Bishop, very properly, for the proof of his assertions, and for the instruction of his readers, proceeds to the geometrical resolution of certain select problems. The first three of these, and the fifth, are taken (as to their enunciation) from the *Arithmetica Universalis* of Newton, and these are the 15th, 20th, 22d, and 18th problems. He then adds:

'SCHOLION.

'*Quinque horum Problematum, primum et secundum, tertium item cum ultimo, ex iis sunt, quæ Newtonus, artis Algebraicæ vires ostentans, in Arithmeticâ suâ Universali Algebraice resoluta dedit. Resolutiones autem illas Newtoni Algebraicas cum hisce nostris Geometricis si quis contulerit, is demum, ut opinor, sentiet, Analyticês, quâ veteres usi sunt, quanta sit præstantia. In Algebrâ illud maxime vitiosum est, quod concinnatâ æquatione, vel etiam reductâ, quânam ratione Problemati Geometrice satisfaciendum sit, quærendum nihilominus restat. Quandoquidem eorum quæ in ultimâ æquatione datorum formam præ se ferunt, constructionem Geometrice concinnare, longe majoris plerumque opus est vel artis vel ingenii, quam quod ultimo quæsitum est Algebraice eruere, ex simpliciter, ut ita dicam, datis.*'

Again, after having commented on the 18th, the Bishop remarks:

'*Illud etiam animadvertisse non inutile erit: Newtonum in hoc problemate, ut in aliis, multa adhibuisse an calculum promovendum quæ ex intimâ Geometriâ ei petita sunt. Quod si aliter egisset, major ei subeundus esset calculorum labor, et æquatio ultima intractabilior prodiisset. Ut vel uno hoc exemplo intelligendum sit, quam præposterum revera et perversum sit illud magistrorum præceptum, cujus supra meminimus, cum jubent Geometricis neglectis, ad prima et simplicissima principia revocare omnia. Quasi ad subtillima Geometriæ problemata, præter notionem illam quam maxime communem, totum suis partibus æquari, et auream quam in puerorum scholis vocant regulam, aliasque trivialis Arithmetices operationes, nihil amplius desideraretur. Insulsi plane homines et deridendi, utut magnifice sese efferant, cum modo ipsorum Algebrâ quis instructus fuerit, vel ipsius quadragesimæ septimæ primi levem futuram fuisse jacturam existimant, si mortalibus nunquam innotuisset. De istiusmodi deliramentis interea, quid revera statuendum est, ediscat aliquis vel primi nostri problematis exemplo, quod Newtono in Arithmeticâ Universali decimum quintum est; si nostra scilicet resolutio Geometrica cum priori earum, quas duas Newtonus tradidit, conferatur. Ubi æquatio quæ primum prodit summo artifici, speciem triangulo consulto dissimulanti, ad octavam dimensionem incognitæ x ascendit, ope autem divisoris compositi in biquadraticam deprimitur, et biquadratica radicem extrahendo in quadraticam. Hæc autem Newtonus vires Algebræ, sicut diximus, ostentans et consiliis iis, quibus Librum de Arithmeticâ Universali edere constituit, solummodo obtemperans. Non quod inductam illam, impeditam et caliginosam indaginis viam præ aliâ omni insistendam esse judicavit. Cum e contrario methodum aliam et audaciorem ipse ut plurimum usurpaverit, et nulla non subsidia sibi ex Geometriâ de industria conquisiverit. Quinetiam*

tiam multa vel in ipso illo Arithmeticês Universalis libro Geometrice resoluta dedit, neglectis omnino et posthabitis, quæ tamen facile ei adhibere licuit, omnibus artis Algebraicæ, quotquot sunt, adminiculis.'

In the 15th problem, to which Bishop Horsley here alludes, it is required to find a triangle *ABC*, whose three sides, *AB*, *AC*, *BC*, and perpendicular *CD*, are in geometrical progression. Newton puts $AC=x$, $BC=a$; whence, from the conditions, there results an equation,

$$x^8 - 2a^2x^6 - a^4x^4 + 2a^6x^2 + a^8 = 0$$

or $(x^4 - a^2x^2 - a^4)^2 = 0$.

Now if this algebraical solution of the problem be the best that can be exhibited, beyond all doubt the Right Reverend author has made out his point, since his geometrical solution exceeds it in point of perspicuity and elegance, many degrees:—but a person may ask, has the illustrious Newton skilfully translated the conditions of the problem into algebraical language? or has he employed the most appropriate symbols and expressions? The language of algebra is not restricted to the mere symbols x, y, a, &c. with their powers, and combinations. It may indeed, by definition, be limited to a scanty pittance of powerless phrases: but, in a comparison between the algebraical or analytical method, (that which employs general characters,) and the geometrical, (that which employs lines, &c.) the language of the former ought to be considered as consisting not only of the simple characters, but of all those expressions that occur in logarithms, in the algorithm of sines and tangents, and in the fluxionary calculus. In the case before us, if we employ the algorithm of sines and tangents, a very simple solution may be obtained: for then it immediately appears that sin. $ACB=1$; and, if angle CBA be called θ, that $\cos \theta^2 =$ sin. θ, and consequently that sin. $\theta = \sqrt{\frac{5-1}{2}}$. This solution is very simple, and by no means embarrassed with long and intricate operations; and if a construction were demanded, (though a construction is not required by the enunciation of the problem) it might easily be afforded. The use of the symbols sin. θ, &c. cannot be properly said to render the above method of solution geometrical. In Newton's solution, the problem is put into algebraical language by means of the 47th of the Elements; and indeed, in this as in all cases, we must attend to the nature and properties of the subject of investigation, and thence deduce equations.—We think, then, that the learned editor has not acted very fairly in contrasting an elegant geometrical solution, which his own certainly is, with a tedious and embarrassed algebraical solution, such as that of Newton must be acknowleged

acknowleged to be: but, as we have already said, a simple algebraical solution may be exhibited; and, in fact, by attending to the admonition of the great author himself:

"*Et hæc* (says Newton in his *Arith. Univ*) *de solutione problematum in rectilineâ Geometriâ: nisi forte operæ pretium fuerit annotâsse preterea, quod cùm anguli, sive positiones linearum per angulos expressæ statum questionis ingrediantur, angulorum vice debent adhiberi lineæ aut linearum proportiones, tales nempe quæ ab angulis datis possunt, per calculum Trigonometricum, descirari; aut a quibus inventis anguli quæsiti, per eundem calculum prodeunt, hoc est, quæ se mutuo determinant.*"

After the *Circuli Dimensio* by Archimedes, comes a short tract called the Sieve of Eratosthenes: a title given metaphorically to a method of finding prime numbers. Hitherto, no formula has been exhibited, comprehending all prime numbers, yet the subject has engaged the attention of great mathematicians. Fermat imagined that the formula $2^n + 1$, (n a power of 2) arithmetically expounded, according to the several values of n, gave only prime numbers. Euler, however, pointed out the defect of that formula. This indefatigable mathematician, who invaded every province and department of science, has considered the subject of prime numbers in three memoirs, in the *Novi Commentarii:* yet, notwithstanding the resources of his analytic art, he has not afforded a method of forming prime numbers, nor has he rendered Fermat's formula correct. The method of Eratosthenes is plain and simple. Excepting the number 2, no even number is a prime number, all of which are contained among the odd numbers. Every number, not a prime, is a multiple of a prime; and the odd numbers are therefore formed of prime numbers, and the multiples of prime numbers. In the series of odd numbers, arranged according to their order, the multiples of the same prime number are distant from each other by equal intervals: thus, between 3 and 9, 9 and 15, 15 and 21, &c. two odd numbers, not multiples of 3, intervene; and between 4, two successive multiples of n, $(n-1)$ odd numbers not multiples of n, intervene. Hence, to find the prime numbers, arrange the odd numbers, as 3. 5. 7. 9. 11. 13. 15. 17. 19. 21. 23. 25. 27, &c. First eliminate, (beginning after 3,) every third number; or, in other words, every multiple of 3. Next, after 5, eliminate every fifth number, that is, every multiple of 5, and so on: then what remain, or do not pass through this arithmetical *sieve*, are prime numbers.

This method is certainly simple: but, in our opinion, it bears no strong marks of great ingenuity or sagacity: nor does it merit what the learned Bishop has said of it in his concluding sentence:

'*Quin*

'*Quin et illud te* (*Lectorem*) *monitum esse velim, inter veterum mathematicorum inventa vix in aliud quodvis te incidere posse quod vel magis artificiose, vel magis ad utilitatem* (*in iis saltem quæ calculo indaganda sunt*) *uspiam excogitatum est.*'

The last tract is that of Keil on logarithms, to which the R. R. editor has added some useful notes. Indeed his labours are seldom otherwise than beneficial; and, during the perusal of this and the preceding tracts, we have had frequent occasion for admiring his learning and acuteness: but, in general, he is too dogmatical and oracular, too energetic for the occasion. When the matter is neither very dignified nor very important, his words are swelling and stately: undisputed truths are enforced with superfluous vigour; and trivial emendations are announced as if they were important discoveries. The style in which Newton explained the system of the world was simple and modest; and had he succeeded in emending, for instance, an arithmetical process in logarithms, he would silently have attributed the discovery either to hints suggested by books, or to his natural sagacity, rather than to an illumination from heaven, and the favour of propitious deities.

R.W.

ART. VI. *Aubrey:* a Novel. By R. C. Dallas, Esq. Author of *Percival.* 12mo. 4 Vols. 18s. Boards. Longman and Co.

IT is too often our lot, in reviewing this species of composition, to be impelled by a sense of duty, and a love of truth and virtue, to protest in severe terms against the violation, not only of nature, but of morality and decency. In the present instance, however, we are happy to inform our readers that, far from finding any occasion to execute so unwelcome a task, we here announce to them a very agreeable and instructive novel, in which the incidents themselves afford a lesson both improving and entertaining, and the sentiments are always founded on just perceptions of reason and nature. We must add, indeed, that if we examine this tale with the severity of a critic's eye, we shall be able to point out certain inaccuracies; and particularly in the fourth volume, the discovery of Lord Sudley's relationship to Edmund, as well as the ghosts of the castle, may be considered as unnecessary appendages to the story. We shall not, however, enlarge our remarks on any deviations of this sort; which, as we observed in our review of a former performance by this author, (See M. R. April 1802.) "appear light faults when weighed against the importance of the end designed," and pass unseen amid its moral attractions, like the inequalities of the road where the prospect is bright and pleasing.

Aubrey,

Aubrey, the hero of this tale, is a clergyman, who enters into life and marries early; with an unsuspecting, honest, and generous disposition, but without a sufficient share of worldly prudence, or a due attention to the regulation of his domestic affairs. Hence he is involved in various difficulties; and from the disappointed expectations of a rich inheritance, together with the false promises of powerful friends, he is obliged to struggle through many years of embarrassment. Circumstances, however, ultimately turn out as successfully as he could wish; and after much experience of a deceitful world, Aubrey and his family are taught to value and enjoy the comforts of a well regulated and rational establishment in life. The story which is introduced, of Aubrey's friend, Mr. Cowper, is extremely interesting; and we shall extract a passage, in which he relates a season of his infatuation with an artful female in Portugal, and was on the eve of robbing his father's chest to supply the extravagance of her demands on his purse.

"In bidding me good-night, I thought my father did it with a peculiar emphasis; but I again ascribed my perceptions to the suspicions of conscience. I shall never forget the war of emotions that raged in my mind when I was alone. The doubt of my father's knowledge of my marriage, his kindness, his dejection, his mystery, his secret, all raised a host of feelings to form ramparts of virtue around the chest; and, at first, I believed them impregnable. I resolved to relinquish the design. I locked up the false key and counters in my desk, I undressed, lighted my lamp, put out my taper, went into bed, and shut my eyes. I soon, however, found that sleep was out of the question: the remembrance of my father's conversation by degrees faded away, and gave place to that of Donna Seraphina. The latter part of it revived in my imagination with double force, and brought with it an irresistible assemblage of charms: the ramparts fell before them one after another. I argued that my marriage must be unknown to my father, as he would not have continued to hoard his treasure had he been apprized of it; his kindness was a pledge of his forgiveness if he discovered me; his dejection I had observed upon my arrival: whatever his mystery consisted in should remain unexplored, and his secret should be respected: for I would do nothing more than change the moidores of two bags for counters, and that with an expedition that should not give me time to observe any thing besides in the chest. Thus were the fortifications destroyed; but not without a struggle, nor till Donna Seraphina's image had so renewed my intoxication that I would have sacrificed my life for her.

"The chest stood in a large light closet, situated between my father's room and that which I occupied, having a door into each; in this closet he wrote and kept his papers. A common brown wainscot separated it from either room. I rose gently and threw my wrapping gown about me. As I lighted my taper, the clock of the neighbouring convent struck three: the sound of the first stroke so startled me that I had nearly put out both the taper and lamp. The tremor it produced

produced continued upon me; I shook every limb. On opening the door of my chamber which communicated with the closet, I perceived that my father's door stood ajar: I listened, and heard him distinctly breathe, as if he were in a sound sleep. Having taken the key and the counters from my desk, I tottered slowly and barefoot into the closet. I advanced to the chest, and, setting my taper down on a chair that stood by it, I attempted to apply the key, but was some moments before I could collect a sufficient degree of steadiness in my hand to succeed. At length I fixed it, and, turning it as softly as I could, raised the ponderous lid. Guess my surprise when I found that the treasure I wanted was secured by a second massy door. My surprise was momentary; it yielded to a guilty joy, on seeing the key lying on it. To the key was tied a broad label, which I no sooner took up than these words struck my eyes: *Charles, I pity you! The contents of this chest are now all your own! the robbery you intended is converted into legal possession by my death! Look round!* I stood bent and aghast; Seraphina and all her charms vanished; horror took possession of my soul. "Look round!" thundered through my ear, in my father's voice, from a corner of the room. I involuntarily obeyed, and as my eye caught his figure at his chamber-door, he raised a vial to his mouth. Wild as I was, his purpose flashed upon my thought, and I made a spring to dash the poison from his lips; but, instead of effecting my design, I fell senseless at his feet.'

This scene is well depicted; and the arrival of Cowper afterward in England, returning in penitence to seek his long forsaken wife at the parish in which they once fondly resided together, will affect every reader of sensibility.

"These reveries lasted till the chaise was near Thornbury, when I stopped the post-boy to desire him to drive through a lane, by which he might avoid the town, and to put me down at the stile which led over the fields to Melford. When he stopped opposite to it, and opened the chaise door, my mind and feelings were so occupied by the recollections it awakened, that I could hardly give the little attention that was necessary to settle with him. By the warmth of the post-boy's thanks, I imagine I greatly overpaid him: but I was sitting on the stile where I saw Fanny come from the opposite one with her wooden bowl and bottle of water, her white towel and piece of soap: where she first perceived that my arm was broke, shed tears, and blessed me. I sat no longer, however, than while I took out my purse and discharged the chaise. I now trod the foot-path where I saw her insulted, where she caught me by the arm, and besought my protection; where I fought her battle, and lost my Virgil; where I first admired her beauty and the native grace of her virtuous emotions, while the features of her face and the posture of her person were governed by gratitude mingling with self-reproach. With the loss of my Virgil I associated the finding of it, the artless confession of my Fanny's love, her exclamation of 'What! your virtuous wife!' the first kiss I stole; and one happy idea ushering in another, my imagination had proceeded to the wedding-day, the whole village decked in white and gay clothes, following us to the altar, when I

was

was suddenly roused from my rapturous trance by the sound of the village church bell.

"The air was still, the sky serene; it was a Sabbath evening in the middle of June; I was rising the slope, at the top of which the view of the village opens on the sight. I now wondered that I had met none of the villagers strolling: the thought oppressed my mind; and the melancholy solemn sound of the bell, which I soon perceived was tolling the forsaken frame of some departed spirit to its grave, inspired a gloom, which I endeavoured in vain to disperse by thinking of joy and Fanny. Reaching the summit of the ascent, I saw the vivid images of my wedding scenes, which I had been so raptorously contemplating, completely contrasted by a long procession of mourners, blockading the avenue to the church. All the inhabitants seemed to be gathered together: except in the line of this gloomy train, not a human creature was to be seen; and, though the trees and fields wore their finest verdure, a universal dulness pervaded the country; a general silence, like that of night, prevailed, rendered more awful by the solemn interruption of the loud, single, sound of the funeral bell, returning on the ear after long and equal pauses. It was a scene to damp the most ardent joy. The contagion of sorrow seized my heart: the general affection, evidenced by the general attendance, showed the loss to be no common one; it might be the venerated Grey himself, whose soul had flown to Heaven. I was confirmed in this opinion by the full concourse of his parishioners. Sure of finding my Fanny among them, I resolved to join them. My clothes were indeed unsuitable to the occasion; but, to the spirit of Grey, my heart would appear in mourning: yet even that could not be requisite, for he was removed to a state of sainted bliss. I might mourn justly for his flock, to whom he had been a true shepherd; but for him I should rejoice. Dwelling on his general virtues, and recalling to mind his particular goodness to myself, I approached with double speed. As the bier entered the western door of the church, I was near enough to distinguish the faces of my friends; and, as I neither saw Fanny nor the Cowsels, I imagined they had already gone in. I flew to the small door that opened into the south aisle: I there overtook a lad who knew me well; but, instead of replying to my question respecting the person whose funeral it was, he stared at me with surprise, and ran away to another door. His conduct alarmed me. I entered the church trembling. Grey himself was in the reading-desk. My heart now palpitated violently: my eyes sought Fanny every where: the people, crowding the pews, gazed at me with consternation. I saw Cowsel, his son, and daughter, standing on one side of the body, and Mrs. Grey with two ladies on the other; but I could see Fanny no where. The most horrid thought that could arise now took possession of my brain. I forced my way to the bier: 'Where,' cried I, seizing Cowsel by the arm, 'where is Fanny?' He turned from me without a reply; and at that moment I heard Grey's voice raised to pronounce emphatically: *Thou hast set our misdeeds before thee; and our secret sins in the light of thy countenance.* It spoke the truth to my frantic soul; and, at the same instant, I cast my eyes on the plate of the coffin, which

answered

answered my inquiry; it answered me—*Here she is; you shall behold her no more!* I remember that I grasped the coffin in my arms; I remember that I again heard the thunder of Gery's voice cry, 'Take that madman away:' I remember no more."

We shall look forwards with pleasure to the perusal of some future instructive novel, from the same pleasing and impressive writer.

Man^g.

ART. VII. *Memoirs of the Literary and Philosophical Society of Manchester. Vol. V. Part II.* 8vo. pp. 480. 6s. Boards. Cadell and Davies. 1802.

WE much regret that circumstances have concurred to delay thus long our account of this publication: for we consider the present half volume as fully equal, in the importance and originality of its papers, to any which has hitherto proceeded from this respectable society. In now discharging our duty by reporting its contents, we shall, according to former custom, arrange them under the classes of *Philosophical* and *Miscellaneous*.

PHILOSOPHICAL PAPERS.

Experiments and Observations to determine whether the Quantity of Rain and Dew is equal to the Quantity of Water carried off by the Rivers and raised by Evaporation; with an Inquiry into the Origin of Springs. By Mr. John Dalton.—The object of this paper is to ascertain whether the water, that falls on the earth in the form of rain and dew, be sufficient to supply the springs and rivers, and likewise to afford the quantity that is raised by evaporation. In order to determine this point, the four following subjects are successively investigated: '1. Of the quantity of rain and dew. 2. Of the quantity of water that flows into the sea. 3. Of the quantity of water raised by evaporation. 4. Of the origin of springs.'

The quantity of rain can only be determined by taking the mean of the observations, which have been made in different places; after having given due allowance for any peculiarity of situation, that may reasonably be supposed to affect the atmosphere in this particular. The author has collected a great number of experiments; and he finds the average to be 35.2 inches, but this he conceives to be too considerable for the whole of England and Wales, because the majority of observations have been made in what are acknowleged to be the most rainy parts of the island: he therefore fixes the annual mean at 31 inches. The quantity of water that falls in the form of dew is not so easily defined:—Mr. D. estimates it at

5 inches, but it must be confessed that this calculation is built on very slender foundation. By the addition of these two quantities, it appears that about 36 inches of water are annually deposited on the surface of the earth in England and Wales, amounting to nearly 15 thousand millions of tons in weight. This amazing body is carried off by rivers, and by evaporation; and hence the author is led to the second division of his subject, the quantity of water which flows into the sea.

The data on which Mr. Dalton proceeds in this part of his investigation are, in a great measure, hypothetical. He assumes, as the basis of his calculation, an estimate which is probably itself not very accurate, formed by Dr. Halley, relative to the quantity of water which flows through the Thames at Kingston bridge. The space of country, from which the waters of the Thames are derived, is compared with the extent of the other rivers in the kingdom; and thus an attempt is made to arrive at some conclusion respecting the aggregate mass of water discharged into the sea: the author imagining that the Thames carries off about one-ninth of the whole. This quantity, however, amounts only to about 13 inches of water from the whole surface of England and Wales; so that 23 inches still remain.

To determine how much of the rain is dissipated by evaporation, Mr. Dalton has recourse to the experiments of Dr. Dobson, Dr. Hales, and Bishop Watson; to which he adds some that were performed hy himself. From comparing them together, he thinks that he is justified in concluding that the evaporation is adequate to removing from the surface of the earth, what is not expended on the rivers; and conversely, that the rain and dew in this country are equivalent to the quantity of water carried off by evaporation, and by the rivers.

On the origin of springs, three opinions have been entertained:

'1st. That they are supplied entirely by rain and dew.

'2d. That they are principally supplied by large subterranean reservoirs of water.

'3d. That they derive their water originally from the sea, on the principle of filtration.'

M. de la Hire attempted to prove by experiment, that the rain and dew are not sufficient to afford an adequate supply for springs: but Mr. Dalton points out some circumstances which M. de la Hire disregarded; and he concludes that, until some more decisive objections can be raised, we may still adhere to what is certainly the most obvious and natural supposition, that springs owe their origin to water received by the surface of the ground.

This

This paper cannot be considered as, by any means, deciding the points which are discussed in it: but the deficiencies may be principally attributed to an absolute want of facts, to serve as bases for our reasonings.

Experiments and Observations on the Power of Fluids to conduct Heat: with Reference to Count Rumford's 7th Essay on this Subject. By the Same.—The unexpected results of the experiments detailed by Count Rumford in his 7th Essay, and the simplicity and originality of the experiments themselves, naturally attracted very general attention. We believe it to be now commonly admitted, that his position respecting the manner by which heat propagates itself in fluids is true to a considerable degree: but many philosophers, and Mr. Dalton among others, have conceived that the Count is not warranted in the extent to which he has carried it.

Mr. D. enters on the subject by endeavouring to ascertain the degree at which water is incapable of farther condensation; and this, in conformity with the opinion of Sir Charles Blagden and others, he has fixed at 42½°. He has, however, discovered a circumstance of great singularity, in connection with this question; for he finds that, if water be cooled below 32° without freezing, it will expand equally, for the same number of degrees, either above or below the point of greatest condensation.

In controverting Count Rumford's hypothesis, Mr. D. undertakes to prove, by direct experiment, that heat is capable of being propagated downwards in a fluid. This he attempts to accomplish, by half filling a glass vessel with water, at the temperature of the atmosphere; carefully introducing above it, a body of water several degrees higher, in such a manner that the two portions of fluid may remain separate from each other. Thermometers were placed in the different parts of the vessel; and by the effects produced on them, he concluded that the upper layer of water communicated a small quantity of its heat to the cold water below. We think, however, that the experiments are scarcely decisive: for, notwithstanding all the accuracy of the operator, some degree of agitation would be produced by pouring the one fluid on the other: but our principal objection is founded on the power which the vessel itself possesses, of conducting a portion of heat from the upper to the under stratum of water; a circumstance conceived by the author to be too unimportant to be estimated, but which we apprehend may have a material influence on the results.

Since the publication of this essay, a more correct attempt to controvert Count Rumford has been made by Dr. Murray of

Edinburgh; who, in order to obviate the inaccuracy arising from the conducting power of the vessel, employed a hollow cylinder of ice.

Experiments on the Velocity of Air issuing out of a Vessel in different Circumstances; with the Description of an Instrument to measure the Force of the Blast in Bellows, &c. *By Mr.* Banks, *Lecturer in Natural Philosophy.*—The author announces the object of this inquiry in the following proposition:

'If an elastic fluid is generated in a given vessel, or any way contained in it, and at liberty to issue out of the said vessel through a given aperture, to determine the resistance which the vessel meets with from its action, or the power which it has of communicating motion to the vessel, as in a sky rocket, Saddler's steam-engine, &c.'

His conclusions are, that a pressure equal to 33 feet of water will expel air out of the aperture of a pair of bellows, with a velocity of 845 feet per second; one foot of water will produce a velocity of $147\frac{1}{4}$ feet; and one inch, of 42 feet per second, equal to 20 miles in an hour. The instrument described seems adequate to the purpose for which it is designed; and, if we mistake not, an apparatus constructed on a similar principle is not unfrequently applied to the steam-engine, to measure the elastic force of the steam.

Observations on the nervous Sytems of different Animals; on original Defects in the nervous System of the Human Species, and their Influence on Sensation and Voluntary Motion. *By* John Hull, *M.D.*—In a former work, Dr. Hull enumerated some peculiarities in the structure of the fœtus, when either the number or the proportion of some of its parts was greater than the natural standard; in the present essay, he proposes to give an account of certain defects that have been noticed, and particularly defects in the nervous system. After some remarks on the structure of the brain and nerves, in the different classes of animals, arranged according to the plan proposed by M. Cuvier, he lays down what have been termed the laws of the nervous system, as far as they respect sensation and voluntary motion. Though there be a variety of facts which seem to demonstrate that the brain is the exclusive seat of sensation, in man and the more perfect animals, yet it is still undetermined whether the *Sensorium Commune* resides in the whole of the brain, or in any particular portion of it. There are some very striking cases on record, which shew that the brain may experience an almost total destruction of its parts, without either sensation or voluntary motion being impaired, provided that the injury is gradually produced.

In

In the present paper, Dr. Hull confines himself to the defects which have been noticed in the nervous system of the human subject; and he enumerates several instances of this description, some of which fell under his own observation, or that of his friends, and the remainder are quoted from the most respectable authorities. Beginning with an instance in which a fœtus was born, wanting a considerable part of the brain, he proceeds to others in which the whole of the brain, and the spinal marrow, were defective; and lastly in which no trace of any nerve could be discovered. The most remarkable case is one related by Dr. Heysham of Carlisle, in which a female infant lived for six days, had the power of deglutition and the voluntary motion of the limbs, and, as far as could be judged, enjoyed the use of the external senses: yet the whole of the upper part of the bones of the cranium was wanting; and on examination after death, 'not the least appearance of *cerebrum*, *cerebellum*, or any medullary substance whatever,' could be discovered.

It is certainly not easy to reconcile these singular deviations from the established order of nature, with the opinions generally adopted on the subject; and if we conceive that the nervous energy is essential to the irritability of the muscles, and consequently to the power of the heart and arteries, we are obliged to conclude that it may subsist independently of the brain, of the spinal marrow, or even of any nerves, sufficiently large to be visible to the eye.

Experiments and Observations on the Heat and Cold produced by the Mechanical Condensation and Rarefaction of Air. By John Dalton.—That a thermometer is raised some degrees above the temperature of the atmosphere, by being placed in a receiver, the air of which is suddenly condensed,—and that, on the contrary, it sinks when the air around it is suddenly removed,—are facts sufficiently well known, though hitherto not very satisfactorily explained. The most unaccountable circumstance is the rapidity of the operation; which has induced some persons to suppose that it could not depend on a change of temperature, but that it must be effected by an alteration in the capacity of the bulb of the thermometer, in consequence of the increase or diminution of the pressure exercised on it. This supposition is, however, absolutely overthrown by an experiment, in which the same rise and fall of the mercury took place, although inclosed in an open tube. As this circumstance seemed to prove that the phænomenon did in fact depend on a real change of temperature, Mr. Dalton conceived that he might account for the suddenness of the effect by sup-

posing that a much greater change of temperature was produced than that which was indicated by the thermometer, but that it subsisted only for a very short space of time. His idea was strongly countenanced by finding that, when two thermometers of differently sized bulbs were placed under the receiver, that which had the smallest bulb was considerably more affected than the other; and he also observed that, when the thermometer was brought in contact with the sides of the glass, or the pump plate, the rise and fall of the mercury were less than when it was freely suspended in the centre. He then attempts to ascertain the precise degree of heat which has been produced; and by observing at what rate a thermometer of known dimensions cooled, after having been raised to a given degree, he concludes that 'an increase of temperature of 50° is produced in the medium within the receiver for $3\frac{1}{2}$ seconds.' We are disposed to admit the general fact on which Mr. Dalton attempts to explain this subject: but it appears to us that his experiments are not sufficient to enable him to determine the exact degree of heat produced in this case.

Dr. Darwin, who had previously paid considerable attention to this phænomenon, supposed that the aqueous vapour existing in the air had a principal share in the process. In order to ascertain this point, Mr. Dalton performed the experiment with air at different temperatures, assuming that the cold air must contain a smaller quantity of vapour. He found that the rise and fall of the thermometer were more considerable in a cold, frosty atmosphere, than in the warm, moist air of a dyer's stove; and hence he infers that it cannot depend on aqueous vapour, because the effect is less in heated air, which, according to his hypothesis, contains the greatest quantity of this vapour. We are, however, much inclined to doubt the accuracy of this method of reasoning; for we consider it as not improbable that the cold air might contain a greater quantity of water dissolved in it, than the moist warm air of the dyer's stove; though, in the former case, it was in a state of more perfect solution, and therefore did not produce any perceptible degree of dampness.

Having thus endeavoured to prove that the aqueous vapour is not the cause of the phænomenon, Mr. Dalton has recourse to an idea first suggested by M. Lambert, and adopted by MM. Pictet and Saussure, that a vacuum has a definite capacity for heat, and that this capacity is *less* than that of an equal volume of atmospherical air; at the same time, the *denser* the air is, the less is its capacity for heat. 'On these principles,' says the author, 'the phænomena are easily referable to that class of chemical facts where heat and cold are generated by the mixture

mixture of two different bodies.' Not to dwell on the *verbal* inaccuracy of this statement, we must remark that it is by no means a fortunate application of the hyopthesis; and, indeed, we entertain considerable doubts respecting the stability of the hypothesis itself.

Experimental Essays on the Constitution of mixed Gases; on the Force of Steam or Vapour from Water and other Liquids in different Temperatures, both in a Torricellian Vacuum and in Air: on Evaporation; and on the Expansion of Gases by Heat. By the Same.—This active philosopher commences by laying down four general propositions, which may be considered as the fundamental results of the four separate dissertations that compose this paper:

'1. When two elastic fluids, denoted by *A* and *B*, are mixed together, there is no mutual repulsion amongst their particles; that is, the particles of *A* do not repel those of *B*, as they do one another. Consequently, the pressure or whole weight upon any one particle arises solely from those of its own kind.

'2. The force of steam from all liquids is the same, at equal distances above or below the several temperatures at which they boil in the open air: and that force is the same under any pressure of another elastic fluid as it is in vacuo.

'3. The quantity of any liquid evaporated in the open air is directly as the force of steam from such liquid at its temperature, all other circumstances being the same.

'4. All elastic fluids expand the same quantity by heat: and this expansion is very nearly in the same equable way as that of mercury; at least from 32° to 212°.'

Mr. D. having premised these general remarks, he proceeds to detail the facts and observations from which they were deduced, dividing them into the several heads enumerated in the title.

Essay 1. *On the Constitution of mixed Gases; and particularly of the Atmosphere.* Two opinions have been entertained respecting the constitution of the atmosphere;—the one, that the constituent gases are only mechanically mixed,—the other, that they are chemically united. The obvious answer to the first is, that, notwithstanding the difference in their specific gravities, they remain equally diffused. Against the chemical theory of the atmosphere, it is objected that those effects which are supposed essential to the chemical union of two substances, such as a change of bulk or temperature, are not produced when the gases composing the atmosphere are brought into contact.

Mr. Dalton enters on the enunciation of his own theory, by supposing four cases of the operation of a heterogeneous elastic

fluid: '1. *The particles of one elastic fluid may repel those of another with the same force as they repel those of their own kind.*' This idea, however, cannot apply to the atmosphere; because, according to it, the gases would separate and arrange themselves in conformity with their specific gravity. The same effect would follow from the second supposed case, that '*particles of one elastic fluid may repel those of another with forces greater or less than what they exert upon their own kind;*' which, therefore, is equally inadmissible. The third case supposes, that '*the particles of one elastic fluid may have a chemical affinity or attraction for those of another:*' but Mr. Dalton, as already appears, does not admit that any of the characteristic effects of chemical union are produced by the mixture of the gases which compose the atmosphere.—The fourth supposition is, that '*the particles of one elastic fluid may possess no repulsive or attractive power, or be perfectly inelastic with regard to the particles of another; and consequently the mutual action of the fluids be subject to the laws of inelastic bodies.*' On this hypothesis, the particles of two gases of different specific gravity would not separate and arrange themselves according to their respective gravities, but each gas would diffuse itself through the whole space, in the same manner as if the other had been entirely absent; and, consequently, the pressure on any one particle will be produced solely by the particles of its own kind. Mr. D. conceives that this hypothesis will solve every difficulty with respect to the atmosphere. The different gases which enter into its composition will exist in the most intimate mixture, without any regard to their specific gravity, or without exercising on each other any chemical affinity. That this idea is novel and ingenious must be acknowleged: but it is too remote from the views which are generally adopted on the subject, and involves too many important consequences, to be admitted without a full investigation of its merits and defects. In the present paper, no arguments are adduced in its favour, except the facility with which it accounts for appearances; and no attempts are made to repel any objections that may be urged against it.

The second division of the memoir treats '*on the force of steam or vapour from water and various other liquids, both in a vacuum and in air.*' He begins by the consideration of vapour *in vacuo*. He conceives that there is no essential difference between the *chemical* constitution of vapours and gases, but their mechanical action is admitted to be totally dissimilar. This distinction between vapours and gases is principally apparent in the various degrees of elasticity which are produced by the application of different degrees of heat; and the object of the present essay is to determine the utmost force that vapours can assume at different

ferent temperatures. The authors who have preceded Mr. Dalton in this inquiry have supposed that the force of the vapour of water at 32° is nothing; an opinion which he shews to be incorrect; and at the same time he renders it probable that, in the higher parts of the scale, they have estimated the force of vapour above the truth. By means of a simple apparatus, Mr. D. performed a number of experiments on vapour between the degrees of 32 and 212; and, by comparing the results, he found that they formed a regular ratio, which enabled him to digest a table for every degree of heat between these two points, and even, with a fair ground of probability, to extend the table both above and below these limits. Experiments were afterward performed on other fluids, some more and some less evaporable than water; and from them he deduced the general principle that '*the variation of the force of vapour from all liquids is the same for the same variation of temperature, reckoning from vapour of any given force.*'

Essay III. *On Evaporation.* After having stated his objections against the theory which supposes water to be chemically dissolved in air, the author proceeds to the detail of some experiments made with the view of ascertaining the effects of a variation of temperature on the quantity of fluid evaporated. He discovered that the quantity evaporated in a given time corresponded accurately with the force of vapour at the same temperature; a coincidence which might naturally be expected to take place, since the force of vapour must depend on the quantity formed in a given time. The first experiments were made only in the higher temperatures, in which the production of vapour was considerable; and before he could ascertain the quantity of evaporation in the lower degrees of heat, Mr. Dalton found it necessary to adopt some method by which he could detect the amount of the vapour previously existing in the atmosphere. This he accomplished by observing at what degree of heat, cold water ceases to produce dew on the outside of the glass in which it is contained; and by finding in the table the force of vapour corresponding to the temperature of the water. Mr. D. concludes this part of the subject by some experiments on the evaporation of ice, from which it appears probable that the same laws prevail below the point of congelation.

The fourth of these dissertations relates to *the expansion of elastic fluids by heat.* This subject had already been investigated by several eminent philosophers, when M. M. Guyton and Du Vernois undertook a more complete examination of it, and their conclusions by no means agreed with those of their predecessors. They conceived that the expansibility of the several gases was very different in its total amount, and that the ex-

pansion

pansion of the same gas was not uniform in the several parts of the scale between 32° and 212°. There was, however, reason to suspect that these experimenters had not been sufficiently accurate in excluding water from the gases on which they operated; and accordingly Mr. Dalton, by paying particular attention to this circumstance, found, in opposition to their conclusions, '*that all elastic fluids under the same pressure expand equally by heat*—and that *for any given expansion of mercury, the corresponding expansion of air is proportionally something less, the higher the temperature.*' These propositions have received a very powerful confirmation from the experiments of M. Say Lussac; who, without being acquainted with Mr. Dalton's researches, was employed nearly at the same time in the examination of the same subject. His essay appeared shortly afterward in the 43d volume of the *Annales de Chimie*; and though he operated with a very different and much more complicated apparatus, his conclusions almost exactly coincided with those of the present author.

The view which we have given of this paper, though necessarily very limited, will enable our readers to form some idea of the originality and importance of its contents. We have seldom met with so much information, and so great a variety of interesting speculation, in so small a compass: but we are obliged, on the other hand, to remark that Mr. Dalton's style is not unfrequently awkward and obscure; that his suggestions are brought forwards in too decisive a manner; and that he appears to pay scarcely sufficient deference to the opinions of his predecessors. His apparatus is extremely simple; and, on that account, we consider his experiments not only as exhibiting more real genius, but as actually of greater value, because it is in the power of every one to repeat them. Their simplicity is, however, on some occasions, carried too far, so as to render them inadequate to the object for which they were instituted; and they sometimes betray a deficiency in that precision which is essentially necessary in the present state of chemical science.

A Review of some Experiments which have been supposed to disprove the Materiality of Heat. By William Henry.—The experiments here reviewed are those of Mr. Davy and Count Rumford; in which those gentlemen excited heat by means of friction, in situations where they imagined it could not be derived from the neighbouring bodies. Mr. Davy produced the extrication of heat by rubbing a metallic plate in the vacuum of an air pump: but this result is by no means decisive, because it has been proved that caloric can pass through a vacuum. In

Count

Count Rumford's celebrated experiment, in which the metal submitted to friction was entirely surrounded by water, Mr. Henry thinks that the Count was not authorized in his conclusion that the water could not transmit caloric to the iron, because it was itself heated. In the attempt to disprove the materiality of caloric, it is also necessary to shew that the quantity contained in the heated body is not diminished by a portion of that becoming uncombined, which previously existed in the latent state; and consequently the absolute quantities before and after the experiment must be ascertained and compared. There are, however, several circumstances which throw at least a shade of doubt over the opinions that have been entertained on this subject, and seem to prove that our method of ascertaining these points is very exceptionable.

After having endeavoured to repel the objections that have been urged against the materiality of heat, Mr. Henry advances some arguments in favour of this opinion. He observes that caloric possesses every property usually attributed to matter, except that of gravity; and on this point we are only warranted in asserting, that the quantity of it which can be collected and confined in a given space is too small to discover the operation of this principle. Mr. H. shews, at some length, that caloric exhibits the most decided marks of chemical affinity; and he appears much inclined to attribute to this cause the effects usually ascribed to what is called the capacity for caloric. The power which it has been proved to possess, of passing through a Torricellian vacuum, we agree with the present author in regarding as a most decided argument in favour of its existence, independently of other matter, and consequently of motion. The necessity to which the supporters of the contrary opinion have been reduced, of imagining the existence of an etherial fluid, when the only proof of such existence rests on the supposed facility with which it accounts for facts of this description, we cannot but consider as a most inconsistent method of philosophizing.

This paper was written previously to the publication of Dr. Herschell's Experiments on the Separation of the Rays of Light and Caloric. They appear to support Mr. Henry's opinion respecting the materiality of caloric, both by exhibiting another striking analogy between the properties of caloric and other matter, and by demonstrating that the minuteness of the particles of heat must necessarily prevent its gravity from being cognizable by our nicest instruments.

An Investigation of the Method whereby Men judge, by the Ear, of the Position of Sonorous Bodies relatively to their own Persons.

By

By Mr. John Gough.—The method by which we are enabled to determine the position of a sounding body, in relation to the ear, has never yet been satisfactorily explained. At first view, we are apt to imagine that we judge in the same way as with respect to the position of visible bodies, by the direction in which the aerial vibrations strike the immediate organ of sensation: but, on reflection, we can scarcely suppose this to be the case, because the windings of the *meatus externus* are so considerable, that in whatsoever direction the pulses of the air impinge on the external parts of the ear, they must all be brought into nearly the same line, before they can arrive at the tympanum. The inquiry may be resolved into three distinct subjects of investigation; 1st. what the author calls direct hearing, when the sound proceeds from a point immediately before or immediately behind; 2d. oblique hearing, when the sound proceeds from one side, but is still on the same horizontal plane with the ear; and 3d. when the sound proceeds from a point above or below the ear.

The case of oblique hearing is well explained on the idea that, according as a sounding body is placed to the right or left side of the auditor, the ear of that side receives a greater or less proportion of the aerial pulses, and thus is sensible to a louder sound than the opposite ear; while from experience we learn to judge that the sounding body is situated on the side on which we receive the strongest impression. When both ears receive the sound in an equal degree, we conclude that the sounding body is either directly before or directly behind us. The more difficult part of the investigation still remains, to determine the direction of the aerial vibrations when they fall equally on both the ears; and to explain this point, Mr. Gough supposes that the tympanum is not the only organ capable of receiving the impression of sound, but that the different parts of the head possess this faculty in a greater or less degree. Whether he intends to assert that the bones of the cranium actually possess the faculty of hearing, or that they only convey to the ear impressions made on them, is not precisely stated: but we conceive the latter to be his meaning.

Admitting Mr. G.'s hypothesis, it is easy to determine, not only whether a sound be before or behind us, but whether it be above or below the ear; because a sensation is excited in the part of the head turned towards the object, which experience enables us to connect with the position of the sounding body. In order to prove his hypothesis, the author informs us that, after having closed his ears, he applied one end of a rod of wood to the forehead, and found that he could perceive the beating of a watch at the other extremity. We conceive, however,

however, that this experiment will not prove sufficient to establish the point; for it may be urged, in direct opposition to it, that, though the vibrations of a solid body are capable of being conveyed by the bones of the cranium to the ear, the pulses of the air do not appear capable of making the least impression on these parts. If the ears be accurately closed, and no solid body touch the head, it will, we believe, be impossible to receive the least sensation of sound.

The paper concludes with some remarks on ventriloquism. Mr. Gough endeavours to explain the deception produced in this art, by supposing that the performer has the power of throwing his voice against some opposing body, before it has been received by the audience; and that they hear, not the voice itself, but only the echo of it, which comes to them in the direction whence it was last reflected. We cannot acquiesce in this speculation; besides the impossibility of throwing the voice, as it were in a right line, without its spreading into the contiguous space, how can an echo be in any case perceived, without the sound which caused the echo being previously heard, and affecting the ear with more violence?

The Theory of Compound Sounds. By the Same.—The principal object of this paper is to support the hypothesis of Dr. Smith, in opposition to the one lately advanced by Dr. Young. The author endeavours to prove, both by appealing to experience and by mathematical reasoning, that two distinct pulses of air, constituting two sounds, can never coalesce so as to form one uniform vibration or sound. So far as it relates to the mechanical operation produced by the sounding body on the air, we conceive that Mr. Gough's idea is certainly just: but we doubt whether he be equally correct with regard to the effect on our sensations. Different ears possess, in a very different degree, the power of analyzing compound sounds; and it is perhaps impracticable to fix a limit to this power: yet we are inclined to believe that there is a limit, beyond which it is absolutely impossible for this faculty to be extended. If we mistake not, a considerable share of what is properly called harmony depends on a coalescence of the sensations of sound, though it be acknowleged that the mechanical vibrations of the air remain perfectly distinct.

Meteorological Observations. By John Dalton.—Various remarks occur in this paper, which may be consulted by the Meteorologist.

Miscellaneous Papers.

We have been induced to dwell so much at large on the philosophical memoirs, that we shall be under the necessity of

passing over the remainining contents of this volume in a more cursory manner.

On Tragedy, and the Interest in Tragical Representations. An Essay. By the Rev. Geo. Walker, *F. R. S.*—The feelings excited by representations of a tragic nature are confessedly painful, and yet mankind, in all ages and countries, have shewn a propensity to them. This singular contradiction has been discussed by several ingenious philosophers and moralists, but no satisfactory solution of the difficulty has been obtained. Mr. Walker reviews in succession the explanations that have been proposed by Du Bos, who attributed it to the delight which we feel in having our passions excited to action; by Fontenelle, founded on a metaphysical idea, respecting the relation which pleasure and pain bear to each other; the theory derived from the selfish system of morals, as it is called, according to which, our pleasure proceeds from the reflection that we are ourselves exempt from the distress which we are witnessing; and lastly, that of Hume, who refers the greatest part of the pleasure to the eloquence with which the melancholy scene is represented.

Mr. Walker conceives that our gratification is chiefly derived from the sentiments of compassion, or sympathy, that are called forth; a principle, which he regards as naturally delightful, and sufficient to induce even the most interested Being to partake in the distresses of others. In tragical representations, these feelings are excited in a high degree, and are at the same time unmixed with those circumstances which, in real life, so frequently produce a degree of disgust that counteracts the pleasure derived from sympathetic emotions.

Essay on the beautiful in the Human Form; and Inquiry whether the Grecian Statues present the most perfect Beauty of Form that we are at present acquainted with. By the Same.—The subject of this essay is two-fold; the author first endeavouring to ascertain a standard of beauty, and next inquiring how far the Grecian artists have been able to arrive at this standard. The idea of beauty, he conceives, is acquired by observing in what points the varieties of the human form agree, and in what they differ; where they agree, it may be fairly presumed that they are perfect; while the points on which they differ must be regarded as deviations from the complete form, and consequently as defects. The standard of beauty is therefore insensibly created in the mind by taking, as it were, a mean of all the forms which come under our inspection; and this standard will be more or less perfect, according to the opportunities which different individual possess for making observations, and

their faculty of comparing them together and deducing the just medium.

The climate and manners of Greece are acknowleged to have been peculiarly adapted to the perfection of the human form; while the great estimation, in which the fine arts were held, excited a high degree of attention to their culture. Hence it may be reasonably concluded, not only that the Grecian artists have never been equalled, but that no state of society is likely to recur which will prove so favourable to the perfection of sculpture.

A Defence of Learning and the Arts, against some Charges of Rousseau. In two Essays. By the Same. *Essay I. That Learning is not the Parent of Politeness, nor chargeable with the Duplicity, Fraud and Vice, which he supposes to be her Attendants. —Essay II. That Luxury and corrupt Manners are not the Progeny of Science and the Arts, in answer to Rousseau.*—We have always viewed the declamation of Rousseau against learning, rather in the light of an eloquent sally of the imagination, than of a deliberate exercise of the judgment. Notwithstanding, therefore, the admiration which we may have felt for the genius of the author, we have never considered his prize essay as a work which either admitted or required a serious refutation. Viewing the subject in this light, we cannot but regard the paper of Mr. Walker as a superfluous exertion: but, at the same time that we pass this kind of censure on the intention of these essays, we must acknowlege our approbation of the manner in which they are executed. We meet with much good sense, clearly and forcibly expressed; and they amply deserve a perusal, even by those who are already satisfied of the futility of Rousseau's reasoning.

An Account of some Antiques lately found in the River Ribble. By Thomas Barritt.—Little light is thrown on these antiquities by Mr. Barritt's account. He conjectures, indeed, that Celts are of the highest antiquity, and that these copper relicts were the instruments (said to be gold) employed by the Druids in cutting the misletoe: but beyond conjecture he does not proceed. A ring is mentioned, which is supposed to have been the bracelet of a British or Roman lady.—In an *Appendix* to this paper, notice is taken by Mr. B. of a stone found in the Castle-field, Manchester, (the *Mancunium* of the Romans,) with an explanation of the inscription by Dr. Holme; who considers the relic as of some importance, since it enables us to restore the proper appellation of the cohort that garrisoned *Mancunium*.

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ART. VIII. *A General Treatise on Cattle, the Ox, the Sheep, and the Swine:* comprehending their Breeding, Management, Improvement, and Diseases. By John Lawrence, Author of the *New Farmer's Calendar* *, *Modern Land Steward* †, &c. &c. 8vo. pp. 640. 12s. Boards. Symonds. 1805.

IT is very essential in all the sciences that our Physics should be Facts, but in none more than in Agriculture. The georgical lecturer should be a man of experience and careful observation, the slave of no theory, but solicitous merely to collect the lessons of nature, and to inculcate practices founded on the basis of true philosophy. As opinions will differ, it will be his duty to notice varieties of sentiment: but, if his judgment be sound, he will winnow the chaff from the corn; or, to speak without any allusive figure, will distinguish weakness and puerility from knowlege and good sense. We do not find the maxim always verified, that "In the multitude of counsellors there is safety;" unless there be an able chairman or judge to sum up, to arrange the evidence, and to give to prominent facts their due preponderance. When it is the custom to promulgate systems and practical hints for the benefit of any class of men, he is often found not the least useful of authors, who endeavours to generalize, and to bring the scattered rays of information into one focus.

Such has been the aim of Mr. Lawrence in the treatise before us; and the topics to which he has invited the agriculturist's attention are of great importance. The proper choice and management of live stock are intimately connected with the culture of the earth; and so many circumstances require consideration in this branch of rural economy, so much ignorance and cruelty still prevail among common farmers, and so many prejudices still remain to be extirpated, that we are always pleased when an enlightened and humane writer undertakes the subject. It cannot be expected that his readers should commend every part of a work, in which are discussed the breeding, management, improvement, and the diseases of cattle, including oxen, sheep, and swine: (we use *swine* as a plural noun, in which sense it is commonly employed, though instances are to be adduced of its use in the singular number:) but, if the task be for the most part judiciously performed, and the volume be the result of examination and reflection, the agricultural student will peruse it with profit, and feel grateful to the author for his trouble. As, moreover, professed farmers are not very liberal of their advice,—especially to gentlemen who

* See Rev. Vol. xxxiii. N. S. p. 140. † See Vol. xli. p. 389.

are

are left to *blunder out* their way to knowlege, and thus to acquire experience at a very dear rate,—such a book as that which is here presented to them will be of singular utility in facilitating their acquaintance with live stock, and in warning them against errors into which their practised neighbours would be pleased to see them fall. It is impossible for us to advert particularly to the several topics included in this general treatise; and it must suffice to remark that Mr. Lawrence, under the head of *Neat Cattle*, notices their specific distinctions and appellations, the various breeds of British cattle, the economy of the milk-house, grazing, and fattening; and that he presents a comparative view of horse and ox labour, to which is added a collection of various opinions and practices relative to Neat Cattle from antient and modern authorities.

Under the general title *Sheep*, Mr. L. enumerates the different kinds of sheep in different countries, gives a table of the breeds known in our own island, and treats of wool, of crossing breeds, of shepherds, of the various plans of sheep husbandry, of signs of health, of food and the fold-yard, of Lambs, their castration, weaning, &c. on shearing, &c., on the origin of British fine-woolled sheep, &c.

The chapter on *Swine* describes their generic character, the varieties, and particularly the breeds of Great Britain, the methods of breeding, store-feeding, and fattening.

Mr. L. introduces his chapter on *Cattle Medicine*, with deserved ridicule of quacks, cow-doctors, and their books; and to aid the effect, the well-known anecdote of Dr. Rock is introduced. After a view of diseases and remedies, proposals are made for a veterinary establishment on a rational foundation. In conclusion, the different diseases affecting oxen, cows, calves, sheep, and lambs, are enumerated; and hints for cure are suggested: but Mr. L. does not extend his prescriptions to Swine, observing that 'you may as well doctor or drench the devil as a pig.'

In singing the praise of the ox, the author will be regarded as a little extravagant; especially when he reports him to be qualified 'even for the saddle:' but the general remarks on his value to man are just; and we applaud the humanity of pleading his cause against the cruel practice of bull-baiting. Brute animals are given to us for food, as well as for labour: but our appointed dominion over them does not justify any of the modes of torture; and the particulars which are here recorded, of the treatment of a bull baited at Bury, if true, are a disgrace to the country. We turn from the scene to Mr. L.'s account of the utility of the Cow:

'In point of utility and profit, no animal can stand in competition with the cow; a sentiment which has been universal from the primitive ages, and which, to this moment, has lost nothing of its force or truth. Her milk, so indispensable to civilized man, is her most precious product, and of which the value, in various forms, is so universally and feelingly understood. Of this real liquor of life, more valuable than the richest wines, the cow will give the amount of *many times her weight* in the course of a year, and every year, that she continues in a constant state of reproduction, unto the end of life, when her last gift to man is food of the most substantial kind, and so many articles of various use, that no part of her carcase need be wasted or lost; the worth of these replaces, probably doubles, her original cost.

'The flesh of the ox, whether for immediate use or preservation, has been too often celebrated to bear a new description. His tallow contributes to double the number of our days—his joints give us oil—his hide, leather of the strongest kind—his hair helps to cement the walls of our dwellings—of his horns, are made combs and toys—of his teeth, buttons—his bones are a cheap substitute for ivory, and their ashes serve to refine silver—his large, full eye is instrumental to the discoveries of the anatomist—his blood, gall, and urine are of account in manufacture, medicine, and manuring the soil.'

The circumstances subjoined respecting Neat Cattle may be of use to young farmers:

'The period of GESTATION with the cow, having a bull calf, is, according to the average of my own accounts *two hundred and eighty-seven days*, or forty one weeks, with the variation of a few days, either way; a cow calf comes in about a week less time.

'The cow, having TWINS of different sexes, the female is called a free-martin, and is said to be invariably incapable of procreation. I have ever entertained some suspicion of the correctness of this old notion, which seems to have little reason for its support, and conjecture that a female twin may possibly breed, although its associate be a male; as we know that cow-calves, singly born, occasionally prove barren. The free-martin, or barren heifer, to the best of my recollection, for I have not seen one for some years, has a bullish appearance about the head, horns, and neck, with a small udder. The different notions respecting the qualities of the free-martin shew very plainly the dependence which may be placed upon them; by some their beef is represented as of superior excellence, by others as coarse-grained, flabby, and very bad.

'The AGE of neat cattle is determined by the teeth and horns. They, as well as sheep, are destitute of teeth in the upper jaw; but the mark of age, as in the horse, is to be found in their corner incisory teeth of the lower jaw. The first front teeth, or calves teeth, remarkable for their whiteness, are shed at two years old, and replaced by others not so white. Every succeeding year, two other calves teeth, next to the front, are also replaced, and at five years old the incisory, or cutting teeth being all renewed, are of good length, whitish and even, and the beast is full mouthed. From this period, as the horse, the teeth are gradually filling up until six years, when the mark

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is complete. The teeth afterwards become discoloured by age, and sometimes long and irregular. I know not what kind of calves, or of authority, certain of our writers intend, when they talk of calves shedding teeth at ten months old. At three years of age, the horns are shed and replaced by others which continue. The indications of age from the horns are as follow: in the fourth year of the bullock's age, a kind of button, or ring, appears near the head as the bud or basis of the horn; in the course of the year this ring moves, being pushed forward by another which succeeds it, a process which goes on to the end of the animal's life, its years being determinable by the number of these rings upon the horns, reckoning three years for the first ring. It is common with dealers to obliterate these rings, by shaving the horns, in order to conceal the age of the beast.

'The HORNS of cattle are general designations of distinction and variety, and are supposed to denote particular qualities. Thus, English bullocks are distinguished as long, half long, short, and middle-horned, wide and broad horned, polled or hornless. The grand distinctions, however, are the long and short horned, which seem generally implicated with peculiar properties of milk and hide. Thus the long horned cows produce a richer milk, in course a greater proportional quantity of butter and cheese, and a thicker hide, than the short horned, which last, however, afford larger quantities both of milk, beef, and tallow.

'The flesh of the long horns is generally more compact and solid, and finer in the grain, than that of the short; whilst in the last particular, fineness of grain, they are both far excelled by several middle-horned varieties. Mr. Culley, I apprehend, is mistaken in supposing the short horns the quickest feeders, an opinion totally incompatible with the fact of their being also more productive in tallow. Exceptions will however of course be found.

'These distinctions are more apparent in the stock of Yorkshire and the Midland countries, yet their peculiar properties certainly influence, in however small and imperceptible degrees, the whole stock of neat cattle in this conntry and Ireland: whether they prevail with the same effect, in the cattle of other countries, I am unable to ascertain. But this rule, like all others, has its exceptions, and in the present case the Norman and Alderney cows present a very strong one; with short horns, they afford a very rich milk, it is averred equal, in that respect, to the best long horned cows, with a larger proportional quantity. Large or long horns generally indicate thickness of hide, of which our Lancashire and Shropshire cattle are eminent examples. It is remarkable that the horns of the cow are usually more extensive than those of the bull, those of oxen still larger than either.

'The COLOUR of cattle seems perfectly immaterial, in the view of utility, unless we allow the common exception of white and light colours, on the score of tenderness. The old prognostics drawn from colour were truly nonsensical. I have frequently seen black cows the largest milkers, and have at this time before my eyes, an ancient one of Holderness, milking herself gradually to the dogs at the rate of nine gallons in a day.

'The most usual APPELLATIVES, at this day, are—ox, bull, and cow. Bull and cow calves. A young castrated male, after the first year, is called a stot, stirk, or steer—at five years old an ox. A female, after the first year, is called a heifer or quey; at four years old, a cow. And afterwards a castrated female is called a spayed-heifer or cow. Certain of the Welsh and Scots cattle, of rather a coarse and sturdy kind are denominated runts. Bullock is the general term for any full grown cattle, male or female, fat or lean.'

Hints concerning Dairies, from the Cheshire practice:

'HOURS OF MILKING, in the summer, at six, morning and evening (the morning hour surely too late); one woman manages ten cows. The farmer himself attends the milking, assists in carrying the milk, and observes particularly, that the cows are well dripped, or the udder perfectly cleared of milk; for should any be left, it would not only be the richest of the milk, "each succeeding drop, which a cow gives at a meal, excelling the preceding one in richness," but such negligence has the effect of causing a cow to become gradually dry.

'For the MILK HOUSE, a northern aspect is preferred, and it is desirable that it be so sheltered by buildings or trees, as to divert the sun's rays throughout the whole day. An uniform temperature of the air within, ought to be preserved, the year round. In winter a Buzaglio stove would best effect this. In summer, the end will be attained, by pouring spring water on the floor; and water should ever be at hand in a dairy. The expeditious cooling of the milk, in summer, has considerable effect in retarding its acidity.

'QUANTITY OF CHEESE made from one cow, in the season, of twenty-two weeks from April or May, about 300 to 500 pounds and upwards. The former quantity accounted a good average for a dairy, accidents included. One gallon of milk makes one pound of cheese, and the dairy men are better satisfied with a cow which gives only eight quarts per day, through the season, than with that which has a greater flow; in which case it is proved, the milk is generally thinner and less productive of goods, and the cow liable to go earlier dry. The object of the dairies, in the choice of cows, is to obtain such as will produce the largest quantity of *goods*, that is, cheese or butter, and of beef.'

We highly commend this author for embracing every opportunity of protesting against cruelties usually practised by farmers; and we advise the perusal of his expostulation against *stocking* of cows, as it is termed, for sale, *i.e.* distending their udder by omitting to milk them.

Next to the cow, Mr. L. places the Sheep, the value of whose flesh and fleece is duly appreciated. At p. 318, he states the number of sheep in the kingdom to be only *six* millions: but he afterward corrects himself, and gives it at *twenty-six* millions. Indeed he thinks that it requires a much greater number to produce the annual quantity of wool. With a strenuous zeal for the improvement of the sheep husbandry,

the author lays down the system which he conceives should be followed; and to which, no doubt, the attention of farmers and of the legislature ought to be directed.

Readers of agricultural books are sometimes at a loss for the meaning of certain terms; and perhaps the following *appellatives* may belong to this class:

'A ram or wether lamb, after being weaned, is called a HOG, or HOGGITT, TAG or PUG, throughout the first year, or until he renew two teeth; the ewe, an EWE-LAMB, EWE-TAG or PUG. In the SECOND year the wether takes the name of SHEAR HOG, and has his first two renewed or broad teeth, or he is called a TWO-TOOTHED TAG or PUG; the ewe is called A THAIVE, or two toothed ewe tag or pug. In the THIRD year a SHEAR-HOG or FOUR TOOTHED WETHER, a FOUR-TOOTHED EWE or THAIVE. The FOURTH year a SIX-TOOTHED WETHER or EWE The FIFTH year, having EIGHT BROAD TEETH, they are said to be FULL MOUTHED sheep. Their age also, particularly of the rams, is reckoned by the number of times they have been shorn, the first shearing taking place in the second year; A SHEARLING OR ONE-SHEAR, TWO-SHEAR, &c. The term *pug* is, I believe, nearly become obsolete. In the North and in Scotland, ewe hogs are called *dimonts*, and in the West of England ram lambs are called *pur lambs*.

'The ancient term *tup*, for a ram, is in full use. CRONE still signifies an old ewe. Of *crock*, I know nothing of the etymology, and little more of the signification, only that the London butchers of the old school, and some few of the present, call Wiltshire sheep horned *crocks*. I believe crock mutton is a term of inferiority.'

If we had not before applauded Mr. Lawrence's humanity, we should insert his amiable advice respecting the *shepherd's dog*, p. 332. His remarks also on the excessive fatting of sheep deserve attention; and we sincerely wish that he could dissuade from the practice.

The Spanish breed, and Spanish wool, lead to a long discussion: but we must transcribe no more from this part. We shall also excuse ourselves from *grunting* over the chapter on Swine, and from accompanying the author in his examination of closet and Grub-street pig-feeding; taking our leave with giving it as our opinion, which we are persuaded the above quoted passages will justify, that this *General Treatise on Cattle* is not inferior in merit to the *New Farmer's Calendar*.

Mo-y.

ART. IX. *The Invalid:* with the obvious Means of enjoying Health and long Life. By a Nonagenarian, Editor of the *Spiritual Quixote*, &c. &c. (the Rev. Mr. Graves, of Bath.) 12mo. 4s. Boards. R. Phillips.

WE have perused this little volume with pleasure and approbation; mingled, however, with sincere regret for

the recent loss of the venerable *Nonagenarian*, whom we have so long been in the habits of regarding with respect. After a facetious introduction, in which the author looks forwards to the uncertainty of surviving the various perils which his work must encounter under the lash of Reviewers, he enters on the description of an Invalid in the character of one of his friends, and proceeds in the subsequent chapters to offer a variety of useful and interesting remarks on Health, Quack Medicines, Temperance, and Longevity.—The ensuing remark on Health is worth attention:

'The Epicure's maxim is, "a short life and a merry one." My wish is, "a long life and an healthy one." If, however, my reader is a voluntary slave to his appetite, and postpones any regard to his health to a comfortable breakfast the moment he is out of bed, and has crept down to the parlour fire; and instead of a ride in the Park, or a walk in the Mall, lounges away the morning at the coffee house, or sauntering in Bond-street, till he sits down to a plentiful dinner, and cannot resist the importunity of the lady at the head of the table, who assures him that a third or fourth slice of venison will not hurt him,—if this, or something similar, be his plan of life, I anticipate his confinement in a few years with the gout or rheumatism, or some chronical or perhaps acute disease of a more dangerous kind.'

A very *safe* and *saving* receipt is given for avoiding the ill effects of indulging the appetite:

'If you are tempted at any time to transgress on one day, repair the injury by greater abstinence on the next: occasional fasting, without considering it as a religious duty, is the best antidote against too frequent feasting. And in countries, where carnivals and repeated festivals are enjoined as pious ceremonies, strict Lents and frequent Fasts seem, in a physical view, to be very wise institutions.'

This rule, and indeed several other reflections on similar subjects in the work, remind us of the valuable counsels suggested in *Hartley's Rule of Life.* The reader will smile at the pleasantry, as well as approve the good sense, of the following thought on temperance:

'It has been observed that all other animals besides man are contented with one species of food; flesh, fish, or fowl, or vegetables; and never encroach on that of a different species.

'The lion, though invested with sovereign power, and living in regal style, is content with the leg of a calf or the haunch of a stag; never thinks of a second course, or of a desert, or even of sauce, cauliflower, or carrot, pickled cucumber, or the like.

'The eagle also, king of the birds, feasts himself and the royal family, the young princes, and the infanta, on a brace of pheasants, a turkey, or a dozen pigeons; but would not debase himself by stooping to a nest of larks or robin-red-breasts, for a second course.

'But

'But man, as lord of the creation, by his prerogative, falls foul on whatever comes in his way, and ransacks the universe to gratify his voracious appetite: the fowls of the air, the fishes of the sea, the beasts of the forest, with vegetables of every *genus* and every *species*; not only "herbs, which were intended for the use of man," but roots which seem reserved for the food and the snouts of hogs; nay, even the excrescences of nature, mushrooms, and truffles, indigestible substances! which if they were ever intended to be eaten, it must probably have been by the inhabitants of the infernal regions.

'If temperance, however, regulated our use of these various articles of food with which Providence indulges us; if we killed the animals without cruelty, and cooked them with plainness and simplicity, they might be what Providence intended them, instead of what we too often make them; a blessing and not a curse: but when we torture them in taking away their lives, as we often do, and scarify and carbonade, and bedevil their flesh not only with pepper and salt, as we do the gizzard of a turkey, but adding a little *nutmeg*, a little *cinnamon*, a *blade* of *mace*, with chalot and onions, &c.; and eat it with oil, vinegar, or mustard; such an heterogenous mixture, instead of producing a lacteous chyle, flowing through the alimentary canal, like the gentle stream of Arno, must become a caustic fluid, rushing like the fiery torrent of Vesuvius, harrowing up and tearing the vessels; or at least generate fevers, calentures, and every disease incident to the human body.'

Several pieces of poetry are intermixed with the prosaic advice; and we shall conclude our extracts with the lines on *Temperance:*

'On Temperance.*

'*Imitated from Horace, B. I. Ode* 22.

'Integer vitæ, &c.

1.

'The man that leads a sober life,
Obsequious to his careful wife,
Abstains from all high season'd food,
And drinks no more than does him good;

2.

'He needs no case of costly drams,
Nor hamper stuff'd with tongues and hams;
Much less the pills that quacks may puff,
Nor *poisonous* † draughts of doctor's stuff!

3.

'Whether through half-starv'd France he goes,
Or traversing th' unmelting snows

'* Honoured with the Bath Easton myrtle.

'† Nec venenatis gravidâ sagittis, &c.'

That crown the Alps and Appennines,
On frogs and stinking rabbits dines,
Or tempts the Volga's barbarous flood,
Where Tartars feed on horses' blood.

4.

'For late, on my return to college,
The seat of Temperance and knowledge,
A spotted fiend * with fevers arm'd,
And poisonous breath, the town alarm'd;
No lynx or leopard fiercer ranges
Amongst the Hindoos on the Ganges,
Or haunts the much-fam'd banks of Nile,
Where lurks the treach'rous crocodile.

5.

'Yet taking Temp'rance to my aid,
Undaunted through close lanes I stray'd,
And brav'd the monster, void of fear—
He found no food for fevers here.

6.

'Place me amidst th' eternal frost
That reigns on Lapland's desert coast,
Where not a flower or cheerful green,
Or scarce a cabbage-stem is seen;
But clouds, and fogs, and darkness drear
Obscure and sadden half the year.
Place me beneath the torrid zone,
Where scarce a crazy hut † is known,
To Temperance while my vows I pay,
And sing her praise and offspring gay;
Fair Health my cares shall still beguile, ‡
And sweetly prattle, sweetly smile.'

We do not know any more convincing proof of the value of the precepts here delivered, than their effect on the author himself; who, by the observance of them, enjoyed a life of health and cheerfulness to a very advanced period.

The press has not been carefully corrected in editing this little volume; particularly in quoting the Latin passages. In the preceding extract, we have ~~corrected~~ rectified four errors in the lines from Horace; and the ode itself is mis-numbered 12 instead of 22.

Man.

'* The small pox.'
'† In terra domibus negatâ.'
'‡ Dulce ridentem.'

ART.

ART. X. *A Poem on the Restoration of Learning in the East.* By the Rev. Francis Wrangham, M. A. F. R. S Fellow of Trinity College, Cambridge. 4to. 3s. Mawman. 1805.

To this Poem, the following Advertisement is prefixed:—

'The Reverend CLAUDIUS BUCHANAN, Vice Provost of the College of Fort-William in Bengal, and formerly a Member of Queen's College, Cambridge, where he proceeded to the Degree of B. A. gave to the University, in 1804, the Sum of TWO HUNDRED and TEN POUNDS; desiring that it might be divided into the undermentioned Prizes:

'I. One Hundred Pounds for an English Prose Dissertation, "*On the best Means of civilizing the Subjects of the British Empire in India; and of diffusing the Light of the Christian Religion throughout the Eastern World.*" II. Sixty Pounds for an English Poem, '*On the Restoration of Learning in the East.*" III. Twenty-five Pounds for a Latin Poem on the following subject: "*Collegium Bengalense.*" IV. Twenty-five Pounds for a Greek Ode on the following subject: "ΓΕΝΕΣΘΩ ΦΩΣ."

'The Gentlemen appointed by the University of Cambridge to award Mr. BUCHANAN'S Prizes, after having adjudged the Prize for the English Poem to Mr. GRANT, Fellow of Magdalen College, unanimously expressed their Wish for the Publication of the following Poem: the Author, therefore, with a just sense of the honour which it has experienced, now submits it to general perusal.'

This concluding paragraph may perhaps be viewed by different people in different lights. For ourselves, we are most willing to suppose that, though the judges preferred the poem of Mr. Grant, they conceived that Mr. Wrangham's composition had too much merit to be allowed to remain unknown, and therefore paid it the compliment of requesting that it might be published. As we have not seen Mr. G.'s production, we can institute no comparison between the rival candidates: but if Mr. W. be compared with himself, he has little reason to blush at the present performance. It is less defective than the last poem which we noticed from the pen of this author; and several of its parts have obtained a finishing which must do him credit. Some of the thoughts and lines are beautiful, and on the whole the versification is harmonious. Paradise having been in Asia, Mr. W. supposes 'the giant sun' to have darted his first beams on this region of the globe; and it is unquestionable that it was distinguished with the first beams of divine revelation. Knowlege, however, though at first derived from the most perfect source, and preserved for a time by tradition, became at length confused and blended with fable. This fact Mr. W. compares to the Ganges, which rises pure among mountain-snows, but which collects pollution in the length of its course:

'So

'So born and fed 'mid Turan's mountain-snows,
Pure as his source, awhile young Ganges flows;
Through flowery meads his loitering way pursues,
And quaffs with gentle lip the nectar'd dews;
'Till, swoln by many a tributary tide,
His waters wash some tall pagoda's side:
Then broad and rough, 'mid rocks unknown to day,
Through tangled woods where tigers howl for prey,
He foams along; and, rushing to the main,
Drinks deep pollution from each tainted plain.'

Here the thought is good; though the passage is not strictly correct. The line

'And quaffs with gentle lip the nectar'd dews;'

is a personification of the Ganges which does not comport with other parts of the passage; and though the pure religion of the East was polluted by the superstitions of Brahma, it cannot be asserted that the waters of the Ganges were corrupted by 'washing some tall pagoda's side.' When comparisons are made, care should be taken to preserve the mutual correspondence.

Mr. W. compliments India on the antiquity of her scientific attainments, and laments her degradation by her Asiatic and her subsequent oppression by her European conquerors. The arrival of Sir W. Jones, in the East, is celebrated as a blessing to that part of the globe; and we have so high a respect for the character of this truly great and amiable man, that we cannot resist the transcription of that part of the poem in which he is the subject:

'Tis past. Too long oppression's tyrant race
Have ground her children with their iron mace!
Too long has silence heard her whisper'd fears,
And glens impervious drank her flowing tears!
'Tis past. Her bosom stung with conscious shame,
Awaken'd Albion re-asserts her fame;
Inclines in pity to a groaning land,
Wrests the foul sceptre from the spoiler's hand;
And, greatly lavish in the glorious cause,
Grants with her JONES her science and her laws—
Her JONES, high-gifted to fulfil her plan;
The friend of learning, freedom, truth, and man.
His were the stores of letter'd time, comprest
The mind of ages in a single breast;
The glance to catch, the patience to inquire,
The sage's temper and the poet's fire.
In him the wealth of Greece and Latium shone,
Their Themis, Clio, Erato, his own;
And his, reveal'd in all their dazzling hues,
The luscious charms of ASIA's florid Muse:

With

With her o'er Schiraz' roseate plain he roved,
Where Hafiz revel'd and where Sadi loved:
On Rocnabad's green marge delighted stray'd,
Heard her soft lute in Mosellay's sweet shade:
Then pierced the mazy depths of Sanscrit lore,
While Brahmins own'd a light unseen before;
Bow'd to their master-pupil, and confest
With humbled brow the genius of the West.
But nobler cares are his: for human kind
He plies his restless energies of mind.
Strung by that orb, beneath whose flaming ray
Inferiour natures crumble to decay,
With growing speed he presses to the goal,
And his fleet axles kindle as they roll.
'Twas his to bid admiring INDIA see,
In law, pure reason's ripen'd progeny:
Law, which in heaven and earth holds sovereign sway;
Whose rule the bad endure, the good obey;
Whose giant grasp, o'er whirling spheres extends,
Whose tender hand the insect-speck befriends;
Her voice of quiring worlds th' harmonious mode,
And her high throne the bosom of her GOD.
'Ah! short the blessing: of ætherial fire
One vivid burst, to lighten and expire!
In vain the Christian crown'd the learned name,
And boundless knowlege form'd his meaner fame: —
He falls: bewail'd from where Hydaspes laves
His sands of gold, to Thames's distant waves;
Isis and Ganges weep their sage's doom,
And mingle sorrows o'er his early tomb.
O stay your griefs, sad streams! On length of years
Rests not the age, which ruthless time reveres.
Ripe to his grave unspotted youth descends,
Though to his cheek the rose it's radiance lends;
And hoary folly ranks in childhood's train,
Taught to be wise by rolling suns in vain.'

After a notice of the New College at Calcutta, Mr. W. digresses to pay a warm tribute of veneration and gratitude to his own Alma Mater, under her classic name of Granta. These lines are heart-felt.—The effects of the Restoration of Learning on the people of Hindostan form a necessary part of this production; and the flattering address to England, with which it concludes, might have been expected from the poet. Like a true christian divine, Mr. W.'s last paragraph contains a prayer for the universal triumph of the gospel:

'O haste your tardy coming, days of gold,
Long by prophetic minstrelsy foretold!
Where yon bright purple streaks the orient skies,
Rise Science, Freedom, Peace, Religion, rise!

'Till,

'Till, from Tanjore to farthest Samarcand,
In one wide lustre bask the glowing land;
And, (Brahma from his guilty greatness hurl'd
With Mecca's Lord,) MESSIAH rule the world!'

As it would consume too much of our space, were we to descend to minute criticism, we cannot comment on every passage to which objections might be offered. We shall only farther remark, that Mr. W. is not happy in his very first couplet:

"Let there be light!"—So spake th' Almighty Word,
And streams of splendour gush'd around their Lord.'

If he means by 'their Lord' the Lord of Light and Life, it is perfect bathos to tell us that streams of light surrounded "the Father of Lights;" and if by 'their Lord' he means the Sun, it is perfectly unnecessary to inform us that streams of splendour gushed from the source of splendour. Sounding expressions are only valuable in poetry when they afford clear and nervous meaning.

Mo.y.

MONTHLY CATALOGUE,

For MAY, 1805.

AFFAIRS OF IRELAND.

Art. 11 *Thoughts on the Protestant Ascendancy in Ireland.* With an Appendix. 8vo. 2s. 6d. Harding.

RULERS not unfrequently sacrifice the principles of enlightened and liberal policy at the shrine of party influence, and prefer the weakness of division to the strength of unanimity. When this happens to be the case, the lessons of history and the suggestions of the wise are delivered in vain; and the conviction of error is not superinduced, but by the discipline of dearly bought experience. We should be sorry that the fate of Ireland should afford another instance of the truth of these remarks. Her present state exhibits few traces of wise government; and the crisis to which she appears to be advancing should arouse our statesmen from their lethargy, and prompt to measures which shall be the reverse of littleness and favouritism. He who dares to speak the truth without disguise ought to be hailed as the friend of his Sovereign and of his country; and he who would risk the safety or retard the prosperity of the empire, on the narrow principle of exclusion, should be directed to review its uniform and invariable operation. If religion may on the one hand be made the stalking horse of rebellion, it may equally on the other become the pretext for injustice and the cloak of ambition. No proofs can be adduced of empires gaining strength and riches by persecution, but examples to the contrary can be furnished in abundance. When we think it necessary so to stigmatize the speculative religious faith of men, or the

the modes and ceremonies with which they worship God, as to make them grounds of exclusion from the privileges of citizenship, can we wonder at discontents and alienation of mind? Political justice is the only sure and permanent basis of political attachment. We shall find no difficulty in governing Ireland if we recognize this maxim; but if we are resolved to adhere to the old-fashioned line of policy, she must be a source of perpetual fear, and never of confidence.

The remarks which are made in this pamphlet are in unison with our own sentiments; and nothing embittered their perusal, except the reflection that, *for certain reasons*, the adoption of them was not very probable. Yet in spite of this consideration, good ideas and salutary advice merit record; and perhaps some benefit may issue from spirited and liberal discussions, though the whole measure for which writers and speakers contend be not immediately carried. This author attributes the grievances of the Irish people to their 'separation into two *casts*, one of which is every thing with the Government, and the other nothing' He accuses the English ministry of having twice broken its faith with the Catholics; he calls on it to perform its stipulations; and he bids it either 'exterminate the Catholics, or remove for ever all disabilities and distinctions.' The Protestant ascendancy is matter of bitter complaint; and it is observed that, had Ireland been put on the footing of Scotland, armies would not have been necessary to repel invasion, and guard against treason.

Judicious replies are given to the several reasons which have been urged against Catholic Emancipation; and if, as this writer recommends the ministers of the Catholic persuasion were in the pay of Government, no fear could be entertained that they would preach up rebellion. The rejection of four millions out of five in a nation from the chance of civil promotion, and from the honours due to successful merit, rouses his indignation; especially as he is aware how much exclusive enjoyment generates intolerant presumption. Assuming it as a sound principle of legislation, that the Government should be on good terms with the nation which it rules, he advises our rulers to conciliate the regards of the Irish Catholics, by an establishment of their religion, and by a removal of all restraints. According to him, no difficulty would attend the execution of the plan.

'The Irish government allows, at present, salaries to the ministers of the Presbyterian worship. There seems to be no reason why the same indulgence should not be granted to the Catholics. Policy, as well as justice, demands it. A small, but independent hierarchy, ought to be established. Supposing the parishes to amount to 1200, allowing a salary of 100l. per annum to each resident priest, and 400l to each bishop, the amount of the whole establishment would be less than 160,000l. per annum: an ecclesiastical establishment not of a very splendid nature, but perhaps sufficient for the moderate wants of the Catholics, and conformable to the principles, not of encouragement, but of toleration, on which it is proposed to acquiesce in their demands. This establishment, when compared to the Protestant, which exceeds half a million, furnishes a proof, at how cheap a rate an institution of so much importance can be purchased.'

The

The author professes to cherish no hostile views against the Protestant Established Church of Ireland: but we are of opinion that his subsequent remarks on tithes will not be regarded as symptoms of a very friendly disposition. Be this, however, as it may, his examination of the causes of the present discontents in Ireland, and the remedies which he prescribes, prove him to be well acquainted with the subject, and to be a man of no ordinary penetration. Mo-y.

Art. 12. *A Letter from a Gentleman in Ireland to an English Member of the United Parliament;* containing Strictures on a Pamphlet, intitled "*Thoughts on the Protestant Ascendancy in Ireland.*" With some Facts and Observations calculated to throw Light on the Catholic Question. 8vo. 3s. Hatchard.

Where temper is most wanted, we generally find the least. Great questions, involving important interests, excite violent passions; and when the appeal is professedly made to reason, the pure reason of the case is not calmly contemplated. If the author of "Thoughts," &c. has erred in one extreme, we are sure that this writer has transgressed on the other. The former is here called 'a declamatory pamphleteer,' and Catholic Emancipation is termed 'the watch-word of Sedition.' What *light* can this language *throw* on the great question; a question which, though decided for the present by the Legislature, must from its nature continue to afford matter for controversy? It is contended, by this writer, and those of his party, that the nature of Popery cannot alter, and that its ascendancy must ever be dangerous to a Protestant Government. Without doubt, were the majority of the Empire Catholic, this effect would follow, whatever were the dogmas of the religion; and while Ireland enjoyed a separate parliament, this reasoning would obtain as far as it regarded Ireland: but now that the Irish representation is amalgamated with that of the whole empire, the danger of the dominancy of the Catholic interest appears to be greatly diminished; and it remains a fair subject of inquiry whether the Catholics in Ireland might not enjoy every civil privilege, or be put on a par with the Protestants, with as much safety to the Empire, as the establishment of Catholicism in Quebec. Yet whatever be the view which a politician in England may take of the subject, to a Protestant in Ireland, the projected emancipation must be a matter of alarm; for whether the proportion of Catholics to Protestants be as 3 to 4, or as 4 to 5, the grant of equal privileges must eventually destroy the ascendancy of the latter. Thus the claim is urged with hope on one side, and resisted with fear on the other. Can the difficulty be ever obviated?—In the meantime, let the Catholics weigh the arguments of the Protestants, particularly those which represent the danger of their Emancipation in consequence of certain politico-theological tenets, which are stated to constitute the very essence of Catholicism, and to render perfect allegiance to a Protestant King impossible. Let them consider this writer's statements on this head, and meet them fairly. Let them shew that their system is accommodating, and so model their church-government as effectually to annihilate the faintest pretext of an appeal to the Pope. A Protestant Government has a right to demand this; and hitherto, it must be

confessed, the Catholics, Clergy, and Laity, have not been explicit. Indeed the author of the letter before us states facts which ought not to be overlooked in reference to this part of the controversy. He lays great stress on the circumstance that those tests, which the Catholic laity were willing to give in proof of their loyalty to the State, were condemned by their Clergy as *unlawful*. The object of the Popish petition is thus delineated:

'When I look to the Popish Petition, when I consider the period at which it is brought forward, and the various circumstances connected with it, I see the prevalence of two factions, that, with views finally opposite, join in effecting one common object. Of the separatists, who either avowedly, or under the name of anti-unionists, labour to dissolve all connexion between the two countries, and to establish an independent Republic or Monarchy united with France, it is unnecessary to make any observation. The danger from them is obvious. On the popish faction I have to observe, that in whatever view the Petition they have forced forward may be considered, they will be deceived who consider it in any other light than that of a contest for power. A contest that will only be fed by concession, and that will never end as long as there is any thing to be demanded on one side, or conceded on the other.'

The author, with more passion than patriotism, dares the Catholics to resistance.

Mo-y.

Art. 13. *An Abstract of the Arguments on the Catholic Question.* 8vo. 1s. Budd.

This pamphlet should have been intitled *Arguments in favour of the Catholic claims*. It is here contended that the act of Union implied a stipulation to harmonize the country; that the case of Ireland is analogous to that of Scotland; that the dominant religion of the former should be established equally with that of the latter; and that this is the only remedy for disaffection.

D.o

Art. 14. *A Letter to the Honourable C. J. F. on the Catholic Petition.* 8vo. 3d.

Mr. Fox's voluntary correspondent earnestly endeavours to shew that the emancipation of the Catholics in Ireland would clash with the provisions of the Coronation Oath.

D.o

Art. 15. *Thoughts on the Kingdom of Ireland,* written in the Year 1785; during the Debates in the British Parliament, on certain Propositions, commonly called "The Irish Propositions." 8vo. 1s. Hatchard.

The principal feature of this pamphlet is the hint which it humbly offers to the Sovereign, to permit the Prince of Wales to receive the first coronation of an Irish Crown in Dublin, and thus to become a *Collega imperii*. The residence of a Prince's Court, it is thought, would recall the Absentee, enliven manufactures and commerce, and promote the attachment of the people at large to the Government. When these Thoughts were written, the idea was at least practicable, but the Union of the two Islands into one Kingdom has raised an insuperable objection to the adoption of the measure.

D.o

Art.

Art. 16. *Observations on the Petition of the Roman Catholics of Ireland*, and its dangerous Tendency to all Parties. By a Friend to the Constitution in Church and State. 8vo. 1s. 6d. Stockdale.

Among tenets adverse to the State, this writer enumerates the believe of transubstantiation, and of Purgatory, and the worship of angels, saints, and images. These doctrines and practices may be unscriptural, but we cannot perceive in what way they militate against the dischargeof civil duties. With as little reason, he maintains the impolicy of acceding to the Catholic claims, because 'it is not their nature to be quiet.' The topics which he principally urges are the necessity of restrictive measures for the general good, and the impolicy of attempting too many reforms. He supposes that, had the petition been granted, Oxford and Cambridge would have swarmed with Catholic Students. What a groundless fear!

Mo.y.

Art. 17. *A serious Examination of the Roman Catholic Claims*, as set forth in the petition now pending before Parliament. By the Rev. Thomas Le Mesurier, Rector of Neunton Longville, late Fellow of New College, Oxford. 8vo. 1s. 6d. Rivingtons. Also a Postscript, price 6d.

It is maintained by Mr. Le Mesurier that an acquiescence of the Legislature in the Catholic Claims would have involved in its consequences a direct change of the Constitution as settled at the Revolution; consequently, he employs his pen to oppose the removal of those restraints under which the members of the Romish Church are now placed, and contends that Catholicism ought never to be admitted to more than Toleration in a Protestant State. This clergyman is strong in his expressions: but he must be considered as professionally the advocate of the Protestant interest; and as not indifferent to the change which the measure, had it been carried, must have operated on the Protestant Church of Ireland. He complains that the Catholics have varied materially in setting forth their claims; and because, in one part of the petition, they have employed the terms "Toleration not merely partial but complete," and in another "Equal participation on equal terms," he presumes to tell them that 'in one case they claim Toleration and in the other Equality.' Can any remark be more unfounded, unless it be that which soon follows it, viz. that 'the petitioners have no grievance, no "manifold evils" to complain of, but only of a *disadvantage* inseparable from their profession, which requires of them engagements which interfere with their allegiance to their Sovereign.' With submission, however, to this writer, we should style this something more than a disadvantage. If he states a truth, it is one that is full of manifold evils; and what is worse, of incurable evils. By a subsequent acknowlegement, however, we find that the disadvantage fraught with such evils is not inseparable from the profession of the Catholic Religion; for he allows the possibility of severing the Irish Catholic Church from the see of Rome; and he is persuaded that, when this is accomplished, the Catholics would not long remain separated from the national church, which nearly resembles their own. Yet, though he tells the Catholics that 'there is nothing in our belief but what they believe,'

when

when he is reminded of the growth of popery, his Protestant zeal awakes; and he calls on every pious man 'to discourage the extension of a communion which has essentially corrupted the true religion.'

Mr. Le M. thinks that too little attention has been paid to the members of the Protestant Church in Ireland; and that too many concessions have been made to the Catholics of that kingdom, who ought not to enjoy the elective franchise, nor be suffered to occupy a place in the Legislature.

A postscript is added to this examination, occasioned by certain recent publications of Dr. Milner and others; in which Mr. Le M. is severe, with some justice, on Dr. Milner, for assertions in direct violation of the truth of history, and for his casuistry. We deprecate, however, the revival of controversial acrimony beteen Papists and Protestants, and lament that the subject lately agitated seems to have placed the two parties in battle-array against each other. We contemplate it not as an affair of religion, but purely as a question of policy.

Art. 18. *The Roman Catholic Petition unsanctioned;* therefore an unsafe and unconstitutional ground of Emancipation. 8vo. 1s. 6d. Murray.

The object of this writer is to prove that Catholics are and must be subject to the Church of Rome, and in course are and must be objects of suspicion. It is positively maintained that the Roman Catholics must be directed, ruled, and *sanctioned* by that church:—that to their present petition they have no such *sanction*;—that their statement of principles, (however sound in themselves,) to which a faithful adherence is not in their power, can be no ground for a solid and lasting compact between Government and them;—and that, for these reasons, a Protestant Parliament, bound as it is by every tie to guard our established and constitutional rights, cannot comply with the prayer of their *unsanctioned* petiton.

'Holy Church,' it is remarked, 'is mute,' while the Laity speak to Protestants, peace, amity, and good will; and this writer cries "Beware," and points his finger to history.

Art. 19. *A Letter on Irish Affairs, addressed to the Public.* By Sir James Foulis, Bart. 8vo. 1s. Richardsons.

With the other advocates for the Catholic Emancipation, Sir James F. represents Ireland as having not long ago been divided into two Parties, on one of which sovereign power was conferred, while the other was oppressed by penal and disqualifying enactments; the Government, however, he remarks, observing the fatal effects of this persecution, abated of its severity towards the oppressed party, and in consequence Ireland began to flourish. He admits it as probable that, when the Catholics enjoy equal laws with the Protestants, power will pass from the latter to the former in consequence of their superior number. He approves of the union: but he represents it as incomplete till the disqualifying code is removed: a generous confession, this, for a Protestant to make; a confession which, he tells us, he is prompted to avow from strong fellow-feelings as a man and a subject. Sincere as he is in the cause of the Catholics, he wishes

that they had delayed their petition:—but he is persuaded that, whenever it is granted, the clashing interest of Irish religionists will disappear, and social harmony succeed. His concluding advice to Irishmen, Protestants, and Catholics, is liberal, kind, and patriotic. Such a pamphlet can do no harm, if it effects no good. Mo-y.

Art. 20. *A Fee for an Irish Counsellor;* or Remarks upon the Petition of the Roman Catholics of Ireland to the Parliament of Great Britain for Emancipation; wherein the Pretensions of the Party to Loyalty and Liberality of Sentiment are compared with their Writings; particularly the Address of Counsellor Scully to his Catholic Brethren; Father Gahan's Sermon, and Dr. Troy's pastoral Address, the whole calculated to shew, that Popery, as understood and practised in Ireland, is quite a different Thing from what it is represented to be in the Petition. By a Protestant from Ireland on a visit to England. 8vo. 1s. Hatchard,

So ample a title sufficiently evinces the tendency of this pamphlet. Mr. Scully is censured for calling King William "a Dutch Invader," and for employing *hard speeches* and *vile epithets* against the Protestants. Without travelling to antient popery, the author finds in the publications of the modern Catholics of Ireland, specimens of narrowness and illiberality; and he bids us collect from these specimens what they would do if they had full liberty. He grounds his opposition to the Catholic claims, as do most of the Protestant writers, on the doctrines of Popery being destructive of the peace and happiness of society. D°

Art. 21. *An Essay on Toleration:* in which the Subject of Catholic Emancipation is considered. By a Presbyter of *a* Church in England. 8vo. 1s. Williams.

Novelty is not attempted in the present Essay. The author, following Mr. Locke, contends that the care of the soul does not appertain to the province of the civil magistrate; and that it is the policy, as well as the duty of the governments of the earth, to leave religion to itself, and suffer all sects and parties to stand on the same level. It is observed that a difference of opinion is no forfeiture of natural right; and that a man who embraces the worst religious system may be a blameless member of the civil community. The inferences hence drawn are that '*every* Test which excludes a man for his religious principles from the rights of citizenship is oppressive, and that exclusive religious establisments are impolitic and unjust.' Without the least hesitation or reserve, the author condemns the coalition of civil and ecclesiastical politics as productive of great mischief; and he calls on those who presume to deal out spiritual thunders, to shew where Christ has delegated a power to punish heretics and unbelievers. In perfect consistency with these principles, he pleads for the universal toleration of all religions. Toleration he affirms to be the natural ally of truth, whose resources are too vast ever to require the puny and disgraceful aid of persecution. The fears of some well-meaning persons respecting the fate of truth excite a smile. He is pleased to see the haughty Church of Rome supplicating toleration, and crying *peccavi:* but he does not exult. He recommends it to us to overlook

overlook the past conduct of the Church of Rome, to conquer by benevolence, to raise a fallen foe, and to render ample justice. He replies to the objections of those who would place the Catholics out of the pale of toleration, and sees no good reason against the emancipation which they solicited.

If to the several pamphlets above noticed, we add the protracted debates in both Houses of Parliament, we may be allowed to observe that the subject of the Catholic Claims has excited the most general attention, and received the most ample discussion. It is gratifying to the Catholics to have had their cause pleaded with so much ability, and even enthusiasm; and though the question, by the recent decision of the Legislature, may be considered as for the present at rest, they may be said to stand on respectable ground. The hopes and expectations of one party have been contrasted with the fears and apprehensions of the other. Many liberal Protestants, adverting not to limited views, but to the general merits of the case, have argued in favour of Emancipation; and even from the statements of those who have resisted it, the Catholics may learn not only the policy of disclaiming all connection with the court of Rome, but of establishing a plan among themselves to prevent the necessity of appealing in any instance to an extraneous jurisdiction. We hope that the Protestants of Ireland will avoid all circumstances of irritation, and all expressions of exultation; and that the Catholics will sustain their present disappointment in a dignified manner, silencing the calumny of their enemies by their temper and discretion.

Mo-y.

POETRY *and the* DRAMA.

Art. 22. *The School of Reform;* or, how to rule a Husband. A Comedy, in Five Acts, as performed at the Theatre Royal, Covent-Garden. By Thos. Morton, Esq. 8vo. 2s. 6d. Longman and Co. 1805.

Some of the incidents in this piece exceed the bounds of probability, and some features in the portraits are rather too highly coloured: but, generally speaking, the characters are well drawn, the dialogue is animated, the morality is commendable, and the interest of the reader is throughout kept alive.

G. 2.

Art. 23. *The Honest Soldier,* a Comedy, in Five Acts. 8vo. pp. 172. 3s. Longman and Co.

By — Colls.

It does not appear that this play was ever acted, and its length would be an objection to its being performed. In other respects, also, it does not excite our high commendation. The *Honest Soldier* is so far honest, that his feelings and his purposes are praise-worthy, but the means which he adopts are deception and fraud. The characters and the incidents afford no novelty, and possess no particular attraction, while they sometimes displease by their deviation from nature.

D.°

Art. 24. *Who wants a Guinea?* A Comedy, in Five Acts, as performed at the Theatre Royal, Covent-Garden. First acted, Apr 18, 1805. By George Colman, the younger. 8vo. 2s. 6d Longman and Co.

Mr. Colman has here drawn a lively portrait of a generous individual, who flies to the succour of every fellow-creature that *wants a guinea*, but whose indiscriminate profusion would probably soon leave him without one in his own pocket. The other personages are strongly marked; some wit and more broad humour enliven the scene; and we should suppose that the whole pleases much on representation. G. 2.

Art. 25. *The Will for the Deed.* A Comedy, in Three Acts, as performed at the Theatre Royal, Covent-Garden. Written by Thomas Dibdin. 8vo. 2s. 6d. Longman and Co. 1805.

We must confess that we have been diverted by the whim and farcicality displayed in this drama, as well as pleased with many of its sentiments. It is written *more Dibdiniano;* and not only the piece, and the title of the piece, but the *dedication*, is a *play upon words:* yet we hope that Mr. D. does not always *make a joke* of his friends. The *business* of this comedy is not new; except in the characters of the theatrical manager, whose speeches are made up of the titles of plays, and the sign-painting landlord, whose discourse is interlarded with heraldic mottoes: both caricatured, undoubtedly, but both provoking risibility. Truly, in such times as these, the man who excites laughter and good humour is a benefactor to the state: scarce as things are, these commodities are among the scarcest. Mr. Colman and Mr. Dibdin deserve public thanks. D.o

Art. 26. *The English Fleet in* 1342. An Historical Comic Opera, in Three Acts, as performed at the Theatre Royal, Covent-Garden. Written by Thomas Dibdin. 8vo. 2s. 6d. Longman and Co. 1805.

In order to compose an Opera that should address itself to our patriotic feelings at the present moment, Mr. D. has here gone deep into our historical records; and, in our opinion, his selection is not particularly appropriate. He has indued it, however, with sundry pretty speeches, (*ad captandum*) some drollery, many *jeux de mots*, some pleasing songs,—and a drunken sailor, as full of gallantry as of liquor. D.o

Art. 27. *The Cabinet*, a Comic Opera, in Three Acts, first performed at the Theatre Royal, Covent-Garden, 9th Feb. 1802, Written by Thomas Dibdin. 8vo. 2s. 6d. Longman and Co. 1805.

The usual operatic assemblage of cruel parents, fond lovers, pert chambermaids, and adroit valets, is here presented to the reader; enlivened, as is also usual with Mr. Dibdin, with point, pun, and poetry. D.o

Art. 28. *Poems: chiefly Tales.* By W. Hutton, F. A. S. 8vo. 7s. 6d. Boards. Bickerstaff.

If the infirmities of age may be soothed by the amusement of rhiming, who would be so hard-hearted as to interdict the pleasing occupation? Some severities, however, which not unfrequently appear in this author against the order of the clergy, may chance to give offence to that body:—but they must recollect that these satires are chiefly levelled at the clergy of former times. Nevertheless, they are certainly *irreverent;* and in consequence the author must expect a sentence

sentence "*without benefit of clergy.*" There are also several gross indelicacies committed in these compositions, and on such we must inflict our civil rod, while we resign the rod ecclesiastic to those to whom it belongs. Independently of these objections, Mr. Hutton's tales possess some humour as well as much *gallantry*, and will amuse the good natured reader.

Art. 29. *The Sabbath.* A Poem. 12mo. 3s. Boards. Longman and Co.

We have here a short poem, with notes subjoined, which occupy the greater half of the volume: but nevertheless we may describe it to those who understand Greek, as ολιγοντε φιλοντε. It is a commendable performance, and the sentiments of the author are truly pious, generous, and humane; such as become an Englishman and a Christian.

The following passage contains some lines which are beautifully descriptive:—

'But what the loss of country to the woes
Of banishment and solitude combined!
Oh! my heart bleeds to think there now may live
One miserable man, the remnant of a wreck,
Cast on some desart island of the main
Immense, that stretches from the Cochin shore
To Acapulco. Motionless he sits,
As is the rock his seat, gazing whole days
With wandering eye o'er all the watery waste;
Now striving to believe the Albatross
A sail appearing on the horizon's verge;
Now vowing ne'er to cherish other hope
Than hope of death. Thus pass his weary hours,
Till welcome evening warn him that 'tis time,
Upon the shell-notch'd calendar to mark
Another day, another dreary day.—
The hermit of the deep, not unobserved
The Sabbath passes,—'tis his great delight.
Each seventh eve he marks the farewell ray,
And loves, and sighs to think,—that setting sun
Is now empurpling SCOTIA's mountain tops,
Or, higher risen, slants athwart her vales,
Tinting with yellow light the quivering throat
Of early lark, while woodland birds below
Chaunt in the dewy shade. Thus, all night long
He watches; while the rising moon describes
The progress of the day in happier lands.
And now he almost fancies that he hears
The chiming from his native village church;
And now he sings, and fondly hopes the strain
May be the same that sweet ascends at home
In congregation full,—where, not without a tear,
They are remembered who in ships behold

The wonders of the deep:- he sees the hand,
The widow'd hand, that veils the eye suffus'd:
He sees his orphan boy look up and strive
The widow'd heart to sooth. His spirit leans on God.'

We were pleased at meeting with the ensuing sentiment, which is of noble import, and is taken from a passage in the book of Job, chap. xxix. v. 16.

'Above all duties, let the rich man *search*
Into the cause he knoweth not.'

This is a department of moral conduct which we believe is less frequently fulfilled than some others, and might be happily enforced by religious instructors.

Against the Slave Trade, the author speaks with becoming abhorrence. He also, in a note, justly reprobates the frequency of oaths in a system of legislation:

'How unspeakably contemptible is that system of legislation, which acts on the supposition that *oaths* are the proper checks to fraud against the revenue!'

We trust, however, that this reflection, as glancing at our own system, confines itself to that particular part: otherwise it would be too severe, and unworthy of the good sense of the author. Man.

Art. 30. *Tobias:* a Poem, in Three Parts. By the Rev. Luke Booker, LL.D. 8vo. 3s. 6d. Boards. Booker. 1805.

Whoever peruses this poem will be ready to admit that Dr. Booker has greatly improved the apocryphal story of Tobit. He has kept tolerably close to the original, but not with such servility as to represent Tobit's blindness as the effect of "sparrows muting warm dung into his eyes;" and had he taken other liberties with the original fable, his poem might have been improved. The similies and illustrations are elegant additions, which relieve a very deficient narrative. In many parts of the blank verse, Dr. B. is a manifest copyist of Milton. When we read

——— 'as when opposing spheres
Eclipse the sun's resplendent orb . . . with dread
Filling the nations,'

can we help recollecting one of the most beautiful similies in the Paradise Lost? Nor, when the following description meets the eye,

——— 'The delightful scene
Where God had placed them . . . stor'd with ev'ry good
The roving eye to please, or warm the heart:
Flow'rs of all scent and hue, and pendent fruits
Nectareous,'

can our memories be so treacherous as not to present to our mental view the picture of Eden?—Some of the lines are very prosaic, and some of the circumstances too trivial to be recorded in majestic verse. It was not requisite to inform us that the sum paid by Gabael to Azarias (when the angel was sent on the errand of a banker's clerk) was 'told duly to a doit.' On the whole, however, the execution is commendable,

mendable, and calculated to leave sublime impressions of piety on the mind. It is unnecessary to detail the incidents. As a specimen of the poetry, we extract that passage in which Azarias discovers himself to be the angel Raphael, and which is exhibited in a vignette:

'He came, and heard, well pleas'd,
Their gen'rous purpose; then apart he led
Them to a scene sequester'd, which no foot
Might tread intrusive,—no rude eye profane.
It was a garden where commingling sweets,
Breath'd from innum'rous flow'rs fill'd all the air,
And shadowy trees with luscious fruits were hung.
—There, ere he spake, amaz'd, with radiant light
They saw his brow encircled, and his form
Assume surpassing grace. On either cheek
Sate more than mortal beauty,—bloom more soft
Than tint of dewy rose. Benignant Love
Beam'd from his piercing eye; and lustrous wings,
Whiter than cygnet's down, expanding grew
On his fair shoulders. Round him was a robe
Cerulean wreath'd of gossamer—instinct
With stars of living light, and dropt with gold.
While through the ambient air such sweetness stole,
That earth seem'd heav'n.

'Prone on their faces, fell
The wondering sire and son: when, mild as blows
The whispering zephyr at the vernal morn,
These accents met their ear; "Arise, my Friends!
The friends of God and man! and fear no ill.
Raphael am I, the Messenger of Heav'n;
One of its holy Angels which present
The pray'rs of saints before the glorious throne
Of the Most High. Thine, Tobit! when Distress
And Blindness wrung thy heart, I pitying bore
To yonder seat of Mercy. Frequent still
Intreat the Sov'reign Ear of Boundless Love.
Pray'r has ascending wings which soar to heav'n.
Like that vast ladder, by the Patriarch kenn'd
In visionary dream, with angels throng'd,
Pray'r opes communion free, from needy man
To Bounty's God, and brings his blessings down."

Dr. B. has given notice that, if another edition of Tobias be required, additional poems will be added to form a handsome volume, and the additions shall be separately furnished to the purchasers of the present poem. This declaration evinces honourable feelings, to which authors in general are not sufficiently alive.

Art. 31. *Original Poems.* By Thomas Green Fessenden, A. M. Crown 8vo. pp. 200. 5s. Boards. Hurst.

A vein of pleasantry and sportive humour is manifested by this American writer, which cannot fail to amuse and conciliate the reader, when he is disposed to quit his serious studies, and to welcome a play-

ful guest.—Some of the poems allude to political events in the western hemisphere; others describe the manners of the people in some parts of the United States; and wherever a proper opportunity occurs, the author takes care to inculcate on the minds of his countrymen a spirit of manly independence, and a rational love of liberty.

'The EAGLE of FREEDOM with rapture behold,
Overshadow our Land with his plumage of gold!
The flood-gates of Glory are open on high,
And Warren and Mercer * descend from the sky!
They come from above
With a message of love,
To bid us be firm and decided;
"At Liberty's call,
Unite one and all,
For you conquer, unless you're divided.
Unite, and the foes to your Freedom defy,
'Till the Continent sinks, and the Ocean is dry.
"Americans, seek no occasion for war,
The rude deeds of rapine still ever abhor;
But if in defence of your rights you should arm,
Let toils ne'er discourage, nor dangers alarm.
For foes to your peace
Will ever increase,
If Freedom and Fame you should barter,
Let those Rights be yours,
While Nature endures,
For OMNIPOTENCE gave you the Charter!
Then foes to our freedom we'll ever defy,
Till the Continent sinks, and the ocean is dry!"

We recommend these patriotic lines to the attention of our own countrymen, as worthy of a great and independent nation. In the mean time, we are happy to observe that this author expresses his wishes to preserve and perpetuate harmony between his country and England. We trust and hope that such a disposition is cordially cherished by the free-born inhabitants of both states. Man

Art. 32. *The Universe;* a Poem. By Henry Baker, F.R.S, F.S.A. A new Edition, with Notes, and the Life of the Author. Crown 8vo. 2s. Vidler.

Wholesome truths are inculcated in this poem, respecting the existence and supremacy of the Deity; and the numbers are sufficiently correct The author wrote at the close of the 17th century, and his work is now republished to perpetuate his merits and utility in correcting scepticism and infidelity. The biographical notices of Mr. Baker, and the notes, are additional recommendations. Dº

Art. 33. *Poems,* by Charles A. Elton. Crown 8vo. 5s. Boards. Longman and Co.

The reader will find this a pleasing collection of poems, sonnets,

'* Warren and Mercer were both distinguished personages, who fell in the war which separated America from Great Britain.'

and translations from Horace and others. We extract one or two specimens:

'WRITTEN DURING ILLNESS.

'Tho' sickly languor slow restrains,
And yet forbids to range the plains;
Love hastes on Fancy's wings away,
O'er hills and plains with thee to stray.

'On native Avon's woodland side
Thy sylphid step in thought I guide:
Now gaze o'er ev'ry fancied charm,
Now loit'ring press thy captive arm.

'My soul is of thy soul possest!
The same heart beats within my breast;
Be Health's delighting influence thine,
And O! I feel it doubly mine.

'Tho' Spring to me her balms deny,
Let ev'ry gale that woo's the sky
Impart its whisper'd sweets to thee,
And ev'ry gale is dear to me.

'What tho' around my lonely bed
No sun his cheering splendour shed,
Yet if he light thy heav'n-blest way,
My darksome chamber smiles in day!'

'THE COMPOSITION OP A KISS.

'JOANNES SECUNDUS.

'Erst Cytherea rapt in sweet employ,
A soft invention fram'd of wanton joy;
With mystic skill her temp'ring hands infuse
The nectar's fragrance and ambrosia's dews;
And honey, which the god of am'rous art
Stole from the Bee, yet thrilling with the smart;
She blends the perfume which the Violet throws,
The balmy spoils of ev'ry opening Rose;
And adds to these enticements o'er and o'er,
Of winning wiles a thousand thousand more;
Adds all those eager tremblings of desire,
That whirl of sense, that gently frenzying fire,
Which in its magic round her zone contains,
And tender tumults and delicious pains;
Then pours on Sara's lip the mingled bliss,
And names the quintessence of joy—a Kiss!'

We occasionally detect an inaccuracy or an ineleganee in these compositions: but, generally speaking, Mr. Elton is a better poet than many votaries of the nine who come before us. Man.

POLITICAL.

Art. 34. *An Exposure of the Persecution of Lord Melville:* in a Letter to an intimate Acquaintance. 8vo. 1s. Hatchard.

By the word *Persecution*, employed in its title, this pamphlet will very Foorn

very naturally be attributed to the zeal of private friendship: but the author avers that he is wholly unacquainted with Lord M., that he never was in his company, and saw him only once, at a distance. Supposing that this attempt to stem the torrent of public odium now bearing against Lord M. be generous, and altogether disinterested, it is not very discreet to stigmatize public inquiry, and the proceedings in consequence of the 10th Report of the Naval Commissioners, as measures of *Persecution*. Every caution should be given against pre-judging the case of this Nobleman: but, pending public discussion, in which the correctness of his conduct is brought into doubt, some unpopularity will necessarily alight on him. If he can pass the fiery ordeal of inquiry, this unpopularity will be transient, and his future triumph will even surpass his present mortification. It seems strange, after this writer's declared ignorance of Lord M., that he should undertake to explain that statesman's motives, and to tell us that his Lordship '*felt* confident in his rectitude, and had the firmest reliance on his own innocence.' How has he acquired this knowlege of what has passed in Lord M.'s breast?—As this writer ventures to term the reasonings of the Naval Commissioners 'extra-judicial elaborations,' we leave it to our readers to infer the character of his advocacy.

Moy

Art. 35. *An Attempt to explain the late mysterious Conduct of the Right Hon. William Pitt:* with Observations on some late political Events. 8vo. 1s. 6d. Clarke.

Absolute mysteries, whether in religion or politics, cannot be expected to emit sparks of light by the application of the hardest friction of inquiry; though there may be some things approaching to the nature of the mysterious, which, by examination, may be made a little luminous. The figuring *in* and *out* between Mr. Pitt and Mr. Addington ceases now, we believe, to be inveloped in darkness. Both gentlemen have played their parts in the pantomime to admiration. The angry scene was well acted, and the reconciliation was capital! When will a scramble for power and honours be superseded by a truly patriotic spirit?

Do

MEDICAL.

Art. 36. *Outlines of a Plan calculated to put a Stop to the Progress of the Malignant Contagion which rages on the Shores of the Mediterranean,* if, notwithstanding every Precaution to the contrary, it should unfortunately make its Way into this Country. By Richard Pearson, M.D. 8vo. 1s. 6d. C. and R. Baldwin. 1804.

The danger, which existed at the time when this pamphlet made its appearance, has now fortunately passed away: but, as our extensive commercial relationship with every part of the globe makes our island liable to be visited by diseases which are not our own, we much approve of any attempt to call the attention of the public to the best means of guarding against the effects of such an unfortunate occurrence, if ever it should take place. It is the business of Government to watch over the national health; and we are happy to find that they have lately sanctioned a plan for preventing the spread of contagious fevers in the Metropolis, by a grant of a handsome sum of money

money to the fever institution; and that they have also adopted measures, with which we are not yet acquainted in detail, for preventing the importation of infectious diseases, or the diffusion of them should they ever be introduced. The judicious author of this pamphlet particularly insists on the necessity of enforcing a rigid quarantine, whenever ships arrive in this country from suspected ports: but, as a quarantine does not of itself alone afford a sufficient security against danger, he thinks that there should be other precautionary measures adopted, in order that contagion may be immediately detected and suppressed, if it should gain ingress into this country. His plan is this:

'For the accomplishment of an object of so much moment, it is proposed that COMMITTEES OF HEALTH be established in all the principal sea-ports throughout the kingdom. They should consist of an adequate number of physicians and surgeons, assisted, according to circumstances, by the magistrates and clergy. Their business should be to examine into the health of the sea port towns in which they reside; and whenever a febrile disorder breaks out, that seizes in succession three or four individuals residing under the same roof, or having had recent communication with each other; that is rapid in its course, and accompanied with symptoms of unusal malignancy; immediately to resort to the system of *separation*, *fumigation*, &c. strict orders being at the same time given, to burn all the bedding and clothes that had been used by the sick; and the house or houses in which such a disorder should occur should be thorougly fumigated, white-washed, and cleansed. These precautions are the more necessary, inasmuch as the Plague, in some of its most fatal forms, and especially on its first breaking out, is not marked by its characteristic eruptions.

'In like manner, there should be instituted a GENERAL BOARD OF HEALTH in London, not only as the capital of the united kingdom, and consequently maintaining a frequent communication with every other part, but likewise as the largest port-town. This General Board should use the same vigilance in their inquiries into the health of the port and city of London, as the provincial committees in their respective towns; and should resort to the same means of suppression, in case of a strong suspicion, or actual proofs of infection. All these committees should keep a regular journal of their proceedings, and transmit to government a statement of such proceedings as often as shall appear necessary. It would further be desirable that the General Board of Health should draw up a set of Instructions for the use of the beforementioned committees, and of medical practitioners in all parts of the kingdom.'

Dr. P. thinks that separate houses for the sick, the convalescent, and the suspected, should be fitted up; and where there is an opportunity of having such accommodations on water, he considers this mode, from the evidence which exists on the subject, as highly desirable. There seems to be no occasion for alarming the feelings of the public on the subject of danger from imported contagion: but, at the same time, we cannot help observing that it would be wise and prudent, and worthy of the ministers of a great nation, to provide, as much

much as it is in their power, against the possibility of such an occurrence, by measures which would meet the evil at its approach, and stifle it before it had begun to act. 'Like a small spark, contagion is easily suppressed in the beginning; but, if once it be suffered to gain strength and spread, it becomes wholly unrestrainable, seizing upon and destroying all before it.'

Art. 37. *Report of a Medical Committee on the Cases of supposed Small-pox after Vaccination*, which occurred in Fulwood's Rents, Holborn, in August and September 1804; with an Account of some subsequent Inoculations. 8vo. 1s. Highley.

In executing a trust which was reposed in them by several of their professional brethren, the Committee who publish this report appear to us to have acted with judgment and candour. They have examined the various circumstances of these cases with minute attention, and have formed their conclusions with a perfect regard to the evidence before them. At a time when medical men were considered to be so much prejudiced in favour of vaccine inoculation, as to deny any portion of weight to the many examples of its inefficacy which were industriously brought forwards in various quarters, it was incumbent on them to shew that they did not fear to make a fair investigation into any respectable contravening evidence. This has been done in the present pamphlet, of which we shall give a general outline.

Two children in Fulwood's Rents, Holborn, were stated to be affected with natural small pox, from exposure to its contagion in the court in which they lived. It was therefore necessary to inquire,

1st, Whether these children had gone through the regular cow-pox, and

2d, Whether the disease, which they afterward had, was small-pox?

The proof that these children had cow-pox rests on the following evidence; viz.

'1st, The register of the Cases at the Small pox Hospital, of which an exact copy is given in the Report.

'2d, The declaration of Mr. Wachsel, resident inoculator at the Hospital, who considers the appearance, and progress of Vaccination, in these children, to have been perfectly regular and satisfactory.—

'3dly, The cicatrices, or marks, remaining on their arms; which marks appear to the members of the Committee to be such as are usually left after Vaccine Inoculation.'

In order to determine whether these children, or either of them, were subsequently affected with small-pox, the Committee obtained the evidence of Mr. Morgan, who attended the younger one. This gentleman gave them a journal of the case, in which he noticed the appearance and progress of the pustules, which are reported to have been succeeded on the 12th day by dry brown scabs. Some of the pustules maturated only partially, and others not at all. The journal is given at length.

For the purpose of ascertaining decisively whether the pustules, which thus occurred after cow-pox inoculation, were really variolous, two children were inoculated with matter taken from the child attended by Mr. Morgan, and both of them were considered by the Committee

Committee as having small pox in the usual way. From one of those children, three others were likewise inoculated; and in two of them a disease was produced, which in the opinion of the Committee accorded with inoculated small pox.—That the nature of the disease might be still more clearly marked, a child was inoculated with matter from one of the second series of inoculations, and 'both the local and general symptoms of the disease' which followed 'were evidently the same as in the inoculated small pox.'—Some time afterward, the last mentioned child was inoculated with fluid variolous matter, inserted into two punctures in each arm: but the punctures healed without having excited any degree of inflammation.

The last case mentioned in this Report does not relate to the precise object of it. It is an instance of a child, who had been vaccinated three years before, resisting the variolous influence both by contagion and by inoculation.

The Committee finish their Report by the following observations:

'After having faithfully reported the particulars of the investigation proposed, (page 3), the Committee begs leave to observe, that there seems no reason to question the regular progress of the vaccination in Nancy and Mary Hodges, nor the existence of the Small-pox more than two years afterwards in the latter, there being no material variation from the usual course of symptoms, either in the disease of Mary Hodges, or in the cases of inoculation with matter taken from her pustules.—The Committee, however, feels it a duty to remark, that the above facts are not to be considered as militating against the general practice of vaccination. Some well authenticated, though rare cases have been stated, in which the natural Small-pox occurred twice in the same person. A few other instances are recorded of persons, who, after having undergone the inoculated Small-pox, nevertheless took the disease by infection: yet these cases were not deemed conclusive against the advantages of variolous inoculation, nor do they seem to have impeded its progress.

'In every country where European science is diffused, the general preventive power of vaccine inoculation with regard to the Small-pox, has been fully ascertained, and cannot now be affected by the result of a few detached cases, which, by future observations and experiments, may be accounted for satisfactorily.—The Committee, therefore, with one accord, subscribes to the established opinion, that if vaccination were universally adopted, it would afford the means of finally exterminating the Small-pox.'

Yell.

MISCELLANEOUS.

Art. 38. *The Dignity of Human Nature*, an Essay. 8vo. pp. 69. 2s. Clarke. 1805.

The author of this tract is Mr. Jerningham, already known to the public by several very pleasing performances. The same character applies to this essay; which is a piece of attractive declamation in favour of a notion which, were it false, we should feel little inclination to controvert. Mr. Jerningham is of opinion that man commences existence uninfected with guilt, pure as the lily breaking through the green covering! that the human heart is impregnated with a celestial ray; that the mind is winged with a capacity

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to reach the summit of virtuous and illustrious atchievements; and that the intellectual form has not lost "all her original brightness," nor appears degraded but in the "excess of glory obscured." In support of these positions, he alleges facts from antient and modern history; and he farther grounds them on the doctrines of revelation, on the principles of our nature, and on the attributes of the Divinity.

This author's manner is rather agreeable than argumentative, more winning than energetic; his style is more florid than elegant; and his allusions, if for the most part happy, are sometimes trite. Candour, however, appears in each stroke of his pen; while a liberal spirit, a love of truth, and a zeal for virtue, ever animate his pages. If we be not much instructed by the perusal of this work, we may be made better; and all that is excellent in our nature is roused and invigorated.—We agree with the concluding sentiment of the writer, that the belief of the original guilt of our nature is most unfavourable to the attainment of that sublimity of character, of which so many instances occur in history. Jo.

Art. 39. *Reflections on Duelling.* By Rowland Ingram, B. D. 8vo. pp. 104. 3s. Hatchard. 1804.

The subject of Duelling has been frequently canvassed both by the preacher and the moralist; and various arguments of much weight and solidity have been adduced, to prove its inconsistency with reason, with the welfare of society, and with the express declarations of scripture. Still, however, this baneful practice has continued to prevail; and the most solemn appeals to the heart and understanding of men, in other respects kind and gentle and polished in their manners, are made in vain. The tyranny of custom, and the false shame of resisting its control, have more weight with the fashionable world than all the reasonings which can be collected against it.—We would recommend those, however, who are inclined to reflect on the consequences of their actions, to consider the arguments which Mr. Ingram has brought forwards against the practice of duelling. In this pamphlet, he has not only pointed out the absurdity of the custom, and its evil effects on the public manners, but he has quoted the highest authorities to shew that it is repugnant to the law of the land, to the principles of good morals, and to the precepts of the christian religion.

With respect to warfare and the profession of arms, Mr. Ingram agrees with the Bishop of London, whose lectures on St. Matthew he quotes, that the christian religion sanctions a military life. We cancanot, however, persuade ourselves that the words of the Baptist, the commendation bestowed on Cornelius, or any other passage in the New Testament, is sufficient to establish such a position. The whole tenor and spirit of that religion is in direct opposition to such an hypothesis. Although the Baptist carefully avoided any expression to the soldiers which might stimulate them to sedition and licentiousness, and although a leader of the band might be a devout man, yet it can hardly be inferred from such incidents, that an implied sanction is given to the profession of arms.—On the contrary, let it be observed, that, when one of the adherents of Jesus drew a sword and smote the servant of the High Priest, the * rebuke which Jesus gave him was for more conclusive against the tenet of Dr. Porteus, than any which

* See Matthew, xxvi. 52.

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can appear to support it.—We cannot say more on this subject in contradiction both to the Bishop and Mr. Ingram, than by quoting the sentiments of Mr. Ingram himself: 'Were the precepts of religion and true morality generally adopted as the fashionable and only reputable rules of life, mankind *would live in peace.*' In effect, war may be considered as a duel between two nations; and the same principles of moral conduct, which apply to any two contending individuals, whatever politicians may say to the contrary, apply with equal force to contending nations. If, like the armies of the Trojans and Greeks, they were to select a representative on either side to determine the war in single combat, the case would be resolved into that of a simple duel, and its repugnancy to every sound principle wonld be fully apparent:—or, as Mr. Ingram observes in respect to duelling, which applies as well to a *national duel*,

'If the mind once suffer itself stedfastly to survey, in its genuine and undisguised colours, the moral complexion of a duel, either every rational obligation must have been previouly disclaimed, or the resolution must spontaneously follow, for ever and unalterably to abjure the ferocious combat: and this resolution, a just conception of the human character, instead of engendering chimerical fears of subsequent censure, will encourage and confirm. The life of the individual may be a public blessing of wide extent; nor ever is it in fact more truly valuable, or more likely to be so appreciated by others, than when in the hands of one, who can best assign to it its true value, neither timidly parsimonious of it, when his country, or any just necessity, points to danger, nor absurdly lavish of it, when a thousand calls of duty forbid the risk, and no palpable good requires it. And he who maintains, or hazards it in strict regard to the purposes for which it was conferred, must have far too strong a hold upon the hearts and interests of all connected with him, to sustain a diminution of their esteem at the instant when he merits its amplest measure; much less to be long regarded with unreflecting scorn, or otherwise to be impressed by the attacks of calumny, than the file by the viper's broken tooth. Placed in the identical circumstances, in which numbers have imagined that they could only preserve their reputation by death or murder, it might be his triumphant lot to present to the world an example, which should forcibly attract, not blame, but heartfelt applause,—an example, which publicity would only serve to exalt, as a signal precedent, worthy of the most emulous imitation. Let me not, however, be thought too sanguine. The establishment of such a precedent is in the probability of events, perhaps, to be only expected from characters of superlative weight and settled worth; from characters, to speak more within compass, which are least likely to be involved in the trial. For whoever should decline a duel from principle, would, in consistence with the same principle, cherish with attentive care a strong host of habits, alike formidable in abashing the insolent and powerful to conciliate all besides. In the pages of the Gospel, if no where else, there is a certain temper delineated, which, however it may be derided in words by the petulant and the frivolous, is never viewed in real life, without either willing or reluctant reverence, without love, or without awe.

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'This temper whoever, having once fixed his eyes upon the right path, is resolutely bent upon pursuing the same through life, will see from daily observation upon men and manners, more and more reason to prize and cultivate. From the twofold experience of his own imperfections, and those of other men, he will readily estimate the value of that circumspect forbearance. which will best preclude him both from giving, and from receiving offence: yet by a rigid adherence to his prescribed course, he will scarcely fail of shewing, upon numberless proofs, that his forbearance is not the forbearance of a coward: and that his circumspection is no other, than the watchfulness of the brave sentinel, whose eye is ever directed towards the quarters of the enemy, not for the purpose of eluding, on the approach of danger, but of fulfilling in whatever mode the chance of unforeseen events may require it, the duties of his trustful station.

'At the same time, should any one imagine that his own character is not sufficiently well established to bear him out in a similar conflict with the conceits, and prejudices, and misconstructions of the world; let him remember, that whatever there may have been defective in past conduct, whatever may have been the amount of antecedent faults or weaknesses, though the probability of future misdemeanour may be increased, yet not even the shadow of an apology can hence be urged for the commission of it. For, though it be granted, that he, who has taken one false step, is more likely to take another and another, than one, who has never deviated from his path, yet monstrous indeed would be the doctrine, which should assert, that he, who has unhappily entered on a wrong course, must, as if impelled by an irresistible destiny, necessarily proceed in that course; his follies and indiscretions, instead of opening his eyes, by their consequences, to the error of his ways, being thus converted into an argument for the perpetration of more enormous guilt.'

These sentiments are excellent; and if they were ever to obtain that reception in the world, to which their importance intitles them, wars and fightings would cease both between men, and between multitudes of men. Convinced of the guilt as well as the impolicy of warfare in every shape, the assailant would stay his uplifted arm, and would obey the voice which admonishes him to "put up the sword again into its sheath." Man.

CORRESPONDENCE.

Our Correspondent at Londonderry is informed that we do not recollect to have seen the publication to which he alludes: but as he has given the title only in part, and without any publisher's name, &c. we cannot speak decisively.

An Old Acquaintance will shortly find that we have not forgotten the work which he mentions, and which was posterior in its appearance to that which we lately noticed.

We have not yet received any answer for A. B.

*** The APPENDIX to the last volume of the M. R. is published with this Number.

Errata, pp. 12, 36, 39, 95, 105.